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THE POLICY OF The Turkiſh Empire.

The firſt Booke.

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1597

HONI SOIT QVI MAL Y PENSE
COME IE TROVVE

To the thrice Honourable, and most worthie *Lord*, George *Baron of Hunſ-*don, Lord Chamberlaine of the Queenes houſe: Captaine of her Maieſties Gentlemen Penſioners, gouernour of the Ile of Wight, Knight of the Honorable order of the Garter, and of her Highneſſe moſt honorable priuie Counſell.

RIght Honourable: The remembrance of your forepaſſed fauors, And a deſire to make knowne my honeſt thankefulnes: hath encouraged me to preſent you Lordeſhip with a collection of Turkiſh Hiſtories: Diſcouering the policie of the *Ottoman* Empire both in the ſtate of their Religion, and in the manner of their ciuill Gouernment, and marſhall Diſcipline. The which my labour, though it may ſeeme an Idle worke, and farre vnworthie of ſo Honorable a Patron: Yet as the pure and fine Gold being artificially layed vpon Copper or ſome ſuch baſe mettall, doth make it ſeeme ritch and glorious, gracing the baſeneſſe of the ſtuffe, with the excellencie and ritchneſſe of her colour: So the leaſt aſpect of fauour and good countenaunce from your Lordſhip towards the gracing of this work, may make

others to haue it in ſome regard and eſtimate, though of it ſelfe it bee reputed worthleſſe and of no accompt. Howſoeuer it bee, my hope is that your Lordſhip will accept of it, as a ſigne of my good affection: And in that reſpect vouchſafe it your good liking. For as a certaine cunning Geometrician in the games of *Olimpus*, by the view of the proportion and bigneſſe of *Hercules* foote, did giue a coniecture of the quantitie & ſtature of his whole body: So, by the conſideration of my well willing minde in ſo meane a matter, your Lordſhip may meaſure the redineſſe of my heart and moſt inward affections. Which (being wholly deuoted to doe you ſeruice) doe tie me to be euer both an aſſured follower of your Lordſhip, and a vowed Orator for the continuaunce and encreaſe of your moſt happie fortunes: vnder the which I reſt euer to be commaunded.

To the Reader.

MAnie men doe wonder at the great power and puiſſaunce of the Turkes: And they thinke it ſtrange, how this nation (being a people moſt rude and barbarous, and their beginning moſt baſe, vile, and ignominious) coulde attaine within the compaſſe of ſo few yeares, to the exceſsiue height of their preſent greatnes. Which their admiration (as it ſemeth) proceedeth onely of ignoraunce: Becauſe they know not the manner nor the meanes, by which they haue ſo ſodenly preuailed in their Conqueſts. For ſuch as are acquainted with the Hiſtories of the Turkiſh affaires, and doe aduiſedly looke into the order and courſe of their proceedinges: doe well perceiue, that the chiefeſt cauſe of their ſodaine and fearefull puiſſaunce, hath beene the excellencie of their Martial diſcipline ioyned with a ſingular deſire and reſolution to aduaunce and enlarge both the bounds of their Empire and the profeſſion of their Religion. The which was alwaies accompanied with ſuch notable Policie and prudence, that the ſingularitie of their vertue and good gouernment, hath made their Armes alwaies fearefull and fortunate, and conſequently, hath cauſed the greatneſſe of their eſtate. And yet, as their vertue hath made them way to their exceſsiue fortune: ſo is this one thing worthely to be wondered at: How ſo rare vertue could be found in ſo brutiſh and barbarous a nation, rather then how they could attaine to ſo great conqueſts & dominions. Conſidering therefore both the wonderfull puiſſance of their Empire: And

Conferring it with the baſeneſſe and obſcuritie of their beginning, as alſo with the barbarouſneſſe of their diſpoſition: To the intent this ſtrange vnion and coniunction of ſo rare vertues with ſo notable Barbariſme might be the better diſcouered: I ſuppoſed it would bee a matter neither vnpleaſing nor vnprofitable in ſome ſort to make known that order of Policie Diſcipline, and gouernment, by which the Turkes haue purchaſed ſo goodly and glorious an Empire: making themſelues Lords and maſters of a great part of the world: In ſo much as the furie of their Armes hath not onely by this meanes ſwallowed vp infinite, and thoſe moſt mightie nations in the East: But the terrour of their name doth euen now make the kings and Princes of the Weſt, with the weake and diſmembred reliques of their kingdomes and eſtates, to tremble and quake through the feare of their victorious forces. This was hit that firſt drew me to Collect into Engliſh the ſumme of the Turks Religion: The manners, life, and cuſtomes of that people in generall: The order, faſhions, and Maieſtie of their Emperours Court, and perſon: And the manner of their Ciuill policie and Martiall diſcipline. For by diſcouering the nature and ſtate of their religion, and their immoderate zeale in affecting it, by ſhewing their inueterate hatred againſt Chriſtians & chriſtianitie, by making knowne their Barbarous cuſtomes and moſt cruell diſpoſition, by obſeruing their politique and aduiſed courſe of proceedings, in all their affaires both Ciuill and Militarie: we ſhall eaſily diſcerne: That the whole Policie of the Turkiſh eſtate both for their religion, life, and cuſtomes, as alſo for their ciuil gouernment and Martiall diſcipline: And that all their actions Counſailes, ſtudies, labours and endeuours haue beene euer framed and directed, and wholy bent and intended to the enlarging and amplifying of their Empire and Religion, with the dayly acceſſe of new and continuall con-

queſts

queſts by the ruine and ſubuerſion of all ſuch kingdomes, prouinces, eſtates and profeſsions, as are any way eſtraunged from them either in name, nation, or religion.

Seeing then the diſcouerie of theſe things doth repreſent vnto you matter of ſo good conſequence both for pleaſure to delite, and of knowledge for your profit: Let not my honeſt endeuours (ſubiected to the diuerſitie and vncertantie of your iudgements) be recompenced with vnfriendly acceptaunce. It may be, exception will be taken both againſt the forme of this worke for the rudeneſſe of the ſtile, and againſt the matter for the imperfection of it: becauſe the one is homlie and nothing curious, and the other doth ſeeme to promiſe more in ſhew and apparaunce, then it doth yeelde in proofe and performaunce. But how ſo euer it be faultie in the penning, yet for the imperfection thereof, it is not without excuſe. For though I do now preſent you onely with one part of that Policie, which the title of this Booke doth promiſe to impart vnto you: Yet ſeeing the other part is but delayed for a ſeaſon (ſome needful reſpects cauſing it for a while to be concealed) My hope is that in the meane time, neither the imperfection of the matter ſhall draw it into reproofe, nor the baſeneſſe of the phraſe ſhall turne it to diſgrace. Wherein if the ſucceſſe be anſwerable to my hope, and if I finde this my firſt attempt to bee fortunate, by the friendly acceptation of this diſcouerie of the Turkes religion: You ſhal ſhortly ſee it ſeconded with the other part of theſe diſcourſes: Relating vnto you their manners, life, cuſtomes, gouernment, and Diſcipline, with ſome other matters of good and neceſſary obſeruation. All which being ioyned in one, will repreſent vnto you at full the whole Policie of the Ottoman *Empire, and ſo ſhall you haue the Title of this Booke made perfect, which till then may ſeeme to remaine vnperfect.*

THE POLICIE OF THE Turkiſh Empire.

The firſt Booke.

Containing the State and ſumme of *the Turkes Religion.*

Of the firſt begining of the Turkiſh Religion, and of the eſtabliſhment thereof amongeſt the Sarracens by their Prophet Mahomet.

Cap. 1.

THat the Religion of the Turkes was firſt forged and inuented by their falſe Prophet MAHOMET: And that the Sarracens and Arabians his owne people and countrimen, were the firſt to whome he publiſhed it: and that they (being ſeduced by his diueliſh doctrine and illuſions) did firſt entertaine the ſame, and

make profeſſion of it: There is no man eyther of learning or iudgement in matters of hiſtorie, that will in any ſorte make any queſtion of it. Notwithſtanding touching the manner and time, how and when it began: and vpon what occaſion, and how, the Turkes (being a diſtinct nation from the Sarracens) came to embrace and profeſſe it: is not perhaps a thing ſo commonly knowne vnto the world, but that the diſcouerie therof may of ſome be accepted; And therefore it ſhall not be amiſſe briefly to lay it open.

Mahomet his birth & parentage.

In the yeare of our redemption 591. (MAVRITIVS then Emperour of the Romanes raigning in Conſtantinople) was MAHOMET borne in Arabia in a village called Itrarip: His parents were of diuers nations and different in religion: His father ABDALLAS was an Arabian: his mother CADIGE a Iewe both by birth and profeſſion. His parentage (according to moſt hiſtories) was ſo meane and baſe, that both his birth and infancie remained obſcure, and of no reckoning; Till that his riper yeares (bewraying in him a moſt ſubtile and craftie nature and diſpoſition) did argue ſome likelihood, that the ſharpenes and dexterity of his wit, woulde in time aboliſh the obſcuritie and baſenes of his birth. And ſoone did hee make ſhew and proofe thereof: for being trained vp of a ladd in the ſeruice of a moſt rich and wealthy merchant, by his great induſtrie and diligence hee ſo inſinuated and wrought himſelfe into the good fauour & liking both of his maſter and miſtres: that when his maſter dyed, and had left all his wealth and riches vnto his wife, ſhe made choyſe of her ſeruaunt MAHOMET for her huſband: making him Lord and maſter both of her perſon

son and of her substance. The man being thus rayſed from baſe and lowe degree to great wealth and poſſeſſions, and hauing a working and aſpiring heade; did from thenceforth plot & imagine, how hee might raiſe himſelfe in honour and reputation: preſuming that the greatnes of his wealth would be a fitte meane to worke his higher fortunes. Neither was he deceyued in the expectation of his hope. For conſorting himſelfe with one SERGIVS a fugitiue Monke, a notable Heretique of the Arrian ſect (whome hee had made bounden vnto him by his great liberalitie) ther grew ſo ſtrict a league of amitie and ſecreat familiarity betweene them, that they had many times priuate conference howe and by what meanes MAHOMET might make himſelf way to riſe in honour and eſtimation. After much conſulting and debating of the matter; the beſt courſe which they conceyued to effect their purpoſe, was to coyne a new kinde of doctrine and religion: vnder colour whereof (the times being then troubleſome, the people full of ſimplicity and ignorance, religion alſo waxing cold and neglected) they thought it an eaſie matter to draw many followers vnto them, and by that meanes to grow great in the eye and opinion of the world. Herevpon theſe two helhounds (one of them being an arch enemie to Chriſt and the truth of his religion, and the other ſeeming a meere Atheiſt or prophane perſon, neyther perfect Iew nor perfect Chriſtian) patched vp a particular doctrine vnto themſelues out of the olde & new Teſtament: deprauing the ſence of eyther of them: and framing their opinions according to their owne corrupt and wicked affections: They brought forth

Sergius a Monke & *Arrian* confederat with *Mahomet* in the inuention of his Religion.

Mahomets his doctrine deriued out of ſundry ſects and Religion.

a monſtrous and moſt diueliſh religion ſauouring partly of Iudaiſme, partly of Chriſtianitie, and partly of Arrianiſme.

This new doctrine (after they had digeſted and put it downe into ſome rude and confuſed forme) MAHOMET began priuately and in ſecret to ſet it abroch: making it knowne firſt vnto his wife, and ſome others that were his followers, and made them beleeue that the ſame was commanded and deliuered vnto him by diuine reuelation; and that many times he had ſecret conference with the Angell GABRIEL purpoſely ſent vnto him as he pretended from God himſelfe out of heauen. With theſe and many other cunning ſleights and illuſions he abuſed the ſimplicity of diuers, and drew men to haue him in great admiration: Inſomuch that albeit hee durſt not at the firſt openly publiſh his new deuiſed religion, for feare of the magiſtrate: Yet within a while his followers hauing cauſed the ſame vnderhand to be ſpread abroade more and more, and the common rumours which they gaue out of many miraculous acts done by him, brought the barbarous Arabians (deuoid of true knowledge and religion) into ſuch a blind conceite of his holines and worthines, that multitudes began to adheare vnto his new religion: And the common people ſeduced by his impoſtures and iugling deuiſes did not onely repute and eſteeme him for a Prophet, but they attributed vnto him reuerence more then humane, with diuine honours. The magiſtrates of Mecha (a chiefe Citie in Arabia) hauing intelligence of theſe practiſes of MAHOMET, and perceyuing that the contagion of this wicked doctrine did ſo mightely increaſe, that it was

Mahomet ſetteth abroch and publiſheth his religion.

like

like to indanger both the publike ſafety of their eſtate, and the purity of the Chriſtian religion: they thought to haue ſurpriſed the ringleader, and to haue executed him according to his demerites. But he hauing ſome aduertiſements of their intent and purpoſe, did not onely very cunningly auoide their traines laide to intrap him, but gathering together a great number of his followers and diſciples, he armed them againſt the power of the magiſtrate: And after ſome bickeringes paſt betweene them, he withdrew his company for a time into the deſertes and by-places of Arabia where hee ſtoode vpon his guarde, ſtill enlarging his forces by the continual preaching and publiſhing of his new found doctrine. By means whereof in proceſſe of time the moſt part of the Arabians ſeemed to cleaue vnto him & to imbrace the profeſſion of his damnable religion. And they were the rather induced ſo to doe for that the time it ſelfe ſeemed to fauour him in his proceedinges, by reaſon of the ſundry troubles and tumultes wherewith the Romane empire was as then pittifully diſtracted and ſore diſtreſſed. The which hauing at the firſt animated and encouraged him to proceede in his ſeditious practiſes, did alſo miniſter vnto him fit opportunity & occaſion afterwards both to make himſelfe great in credite and reputation, and to lay a moſt ſure foundation for the eſtabliſhment of his new doctrine, as ſhall appeare by the diſcourſe following.

Not long before that MAHOMET did enter into his deteſtable and pernicious practiſes in ſetting abroche his ſuperſtitious and diueliſh traditions: It happened that the Empire of Rome was vſurped by one PHO-

CAS, who being a chiefe fauorite, and in principall authoritie vnder the Emperour MAVRITIVS: yet aſpiring to the imperiall crowne and ſcepter: moſt traiterouſly murthered his Lorde and maſter together with his children, and ſo tooke vpon him the name & title of Emperor. Now (as it is commonly ſeene) that one miſchiefe draweth another, and that miſchaunces doe ſeldome come vnaccompanied; So the hatefull and odious act of this vſurper, was the occaſion of many commotions and tumultes, and of many chaunges and alterations in diuerſe partes of the Empire. For the head and chiefe commaunder hauing encroched vpon the eſtate, by ſo notorious an example of diſloyaltie treaſon and murther: It ſeemed a ſmall matter vnto the members to participate in the like vices. For thereupon began all care of Religion quite and cleane to bee abandoned, and ambition and auarice in all eſtates and perſons ſo abounded: that the Prelats of the Church contemning Chriſtian humilitie aſpired to temporall gouernment, and challenging the double ſword thirſted after regall authoritie: In ſo much that the deſire of ſuperioritie ſwallowed vp all regard of pietie, and the couetouſneſſe of the Cleargie made them neglect their particular dutie. Then grew the vſurpation of ſupremacie in the Church of Rome: after which ignoraunce and ſuperſtition increaſed in the Weſt, no leſſe then Mahometiſme preuailed in the Eaſt. In like manner the Laytie, forgetting their allegeaunce and following particular profit, enclyned to mutinies, ſedition, and rebellion in ſo much that ſundry nations both in Europe and Aſia began to decline & reuolt from the imperiall gouernment. By meanes whereof

Phocas murdereth *Mauritius* the Emperour and vſurpeth the Empire.

whereof the Romaine Empire was mightily encombred with many great and grieuous wars, & ſore preſſed on all ſides with the armies both of rebels and forraigne enemies. Thus that Empire which PHOCAS had purchaſed with bloud and treaſon, hee held all his life time with continuall trouble and vexation: and at his death hee left the ſame to his ſucceſſors full of tumult and confuſion. HERACLIVS the Emperour (who ſucceeded after him) being driuen to great extreamities by the multitude of his enemies: found himſelfe moſt encombred by the armies of the Perſians: who (hauing before reuolted from the Romaine obeiſaunce) had raiſed a ſtrong & mightie kingdome in Perſia. Againſt the furie and violence of this ſo puiſſant an enemie, hee determined to ſerue himſelfe with the forces and ſuccours of the Sarracens; who inhabiting in Arabia Petrea, had their name of a towne in the ſame Countrie called Sarraca, ſeated not farre from Petra: which (being the chiefe and Metropolitan City of that part of Arabia) gaue the whole prouince the name of Petrea. Theſe Sarracens being growne famous partly by reaſon of their great and populous numbers, and partly by the courſe and manner of their life, for that they were accuſtomed to liue by robberie, ſpoyle, and pillage, (a vſage familiar to moſt of the Arabians) they had the name in that age to bee a moſt ſtout and warlike kinde of people. In regarde whereof HERACLIVS reſolued to vſe their ayde againſt the Perſians: And the rather for that their nation hauing beene lately ſeduced and peruerted by the damnable doctrine of MAHOMET (whoſe power & authoritie was then growne great

Warres betweene *Heraclius* the Emperour & the Perſians.

The originall of the Sarracens.

great amongst them) they seemed at that time to bee seditiously addicted, and were suspected to be inclining to a rebellion. To the intent therefore he might auoid the danger threatned to the Empire on the one side by the warres and fury of the Persians, and on the other side by the seditious disposition of these misbeleeuing Sarracens, the Emperour thought it good policy to serue his turne of the one against the other and so to make ech of them the meane of the others ruine and destruction. According to this determination he hyred diuers great and huge numbers of them to serue him in these warres, supposing that the countrey being thus purged from so pernicious and pestilent a people, and they exposed to the sword and fury of a stout and warlike enemie, the imminent daungers woulde soone cease and bee auoyded. But that counsell which seemed to the Emperour to bee most sagely and politikely deuised, turned afterwardes by the couetousnes and folly of his officers, to bee the vtter ruine and confusion both of the Empire and of Christian Religion. For after that the Sarracens had for certayne yeares serued very valiantly against the Persians, & had so harryed and spoiled that kingdom, that it was reduced vnder the subiection of the Romane Empire: they comming to demaund their pay of the Emperour his Treasurer; aunswere was made them, that the Emperour had scarce money sufficient to pay the Greekes and Romanes, and the Christians his other souldiers, much lesse had hee any for such a company of dogges as they were. The indignity of this iniury and disgrace was taken so haynously of the Sarracens, and did so exasperate their courages (who

Heraclius hireth the Sarracens to serue him against the Persians

of

of themſelues were alway prone and ready enough to rebellion) that preſently they reuolted from the Emperour: and ſhaking off the yoke and obeyſance of the Romane Empire, in their returne homeward they ſpoyled and harried all the countrie, townes, & villages about Damaſcus in *Siria*. Which done & knowing that MAHOMET was then grown to be of great power and eſtimation by reaſon of his wealth and the opinion of his Religion (which made him highly adored, both of the Arabians and the Egyptians.) They were eaſily drawne to elect and chooſe him for their head and gouernour: And being thereunto ſollicited, both by ſecrete perſwaſions and by large and bountifull rewards (whereby hee had wrought and wonne them) they both gaue vnto him the name and honour of a Prophet, and proclaymed him for their Duke and Prince: not only the Sarracens, but the reſt alſo of the Arabians and a great parte of the Egyptians acknowledging him for their Lord and gouernour.

The cauſe of the Sarracens reuolt from the obeiſance of the Romaines.

Mahomet proclaimed Prophet & Prince of the Sarracens.

In this manner did MAHOMET erect a new Religion and kingdome amongeſt the Sarracens in the yeare of grace 623. And making *Siria* the ſeate of his new Empire, he liued the reſt of his daies in the confines of Damaſcus. During which time, it is ſaid that he made the Alcoran: A booke, wherin are written all the lawes ceremonies and traditions of his Religion, with an infinite multitude of fantaſticall tales and faigned myracles. Howbeit ſundry times before his death hee altered and chaunged, added and detracted many of his precepts and inſtitutions: according as the varietie & vanitie of his paſſions and lewd conceites did induce and leade him. Notwithſtanding it is thought, that

Mahomet writeth the Alcoran.

that forme of Religion which is at this day prescribed and obserued out of their Alcoran, was for the most part reformed and perfected by his next successours, at what time they had made themselues Lords of the most part of Asia. Howsoeuer it was: after MAHOMET had Raigned about nine or (as some say) ten yeares, he departed this life being fortie yeares of age, and (as is reported) dyed of poyson. For hauing oftentimes boasted before his ende, that the third day after his death he would rise againe: and hauing therefore giuen streight commaundement that his body shoulde not bee buried nor enterred in the earth: One of his Disciples called ALBVNOR, (being desirous to proue and make tryall of the truth of his doctrine and prophecies) did secretly cause poyson to be conueied into his drinke: The which MAHOMET hauing taken, his body presently in all parts began to swell extreamely: and so he gaue vp the ghost most miserably. For twelue daies did his body lye vnburied: during all which time their appeared no likely-hoode of any resurrection; but his Carcasse yeelded an intollerable and most filthie stench. In the end ALBVNOR comming to see him, found his body torne in peeces and deuoured by Dogges: whereupon, gathering together the bones that remained, and putting them into a coffin, he caused him to be buried. This was the ende of this monster of mankind: who hauing filled the worlde with Idolatrie and infidelitie by his blasphemous traditions and damnable forgeries, seemed to haue beene borne for the vtter ouerthrow and desolation of many kingdomes, estates and prouinces, and for the ruine & confusion of many millions of soules.

Mahomet dieth poysoned by one of his Disciples named *Albuner.*

Mahomet his body torne in peeces by Dogges, after his death

Of the originall of the Turkes: and how they came both to embrace the Religion and to encroch vpon the Empire of the Sarracens.

Cap. 2.

AFter the death of MAHOMET, EBVBEZER otherwiſe, EBENBEHOR, or (as ſome call him) ABVBACHER: his ſon in law, ſucceeded him in his kingdom: And was the firſt whome the Sarracens called AMIRAS: which in their language ſignifieth Prince or ſucceſſour. This man reigning but three yeares, in that ſhort ſpace tooke Damaſcus the chiefe Cittie of *Siria*, and made it the ſeate of his kingdome. Likewiſe after two yeares ſiege hee tooke and ſpoyled Gaza, & Ieruſalem. His ſucceſſour, and the thirde King or AMIRA of the Sarracens was HAVMAR or OMAR, who beginning his reigne in the yeare of Chriſt. 634. continued the ſame for twelue yeares with great proſperitie and good fortune. In which time he ſubdued to his obeiſſaunce all *Siria* and Egypt: Afterwards inuading Perſia, hee conquered that kingdome: and then hauing added alſo Cilicia, Cappadocia, Meſopotamia, and the Iſle of Cyprus vnto his conqueſts, he choſe Babilon for the ſeate of his Empire. And from thence forward the Sarracens called him their *Amiras* and *Calipha* of Babilon: which in their language ſignifieth a chiefe Prince hauing ſouereigntie both of Empire and Religion. Ouer his other prouinces, (wherein himſelfe could not bee reſident) he appointed ſeuerall gouernours or Deputies, whome the Sarracens called *Suldans*: which worde ſince

Ebubezer ſecond king of the Sarracens.

Damaſcus Gaza, and Ieruſalem wonne by the Sarracens.

Haumar the third king of the Sarracens, and firſt Caliph of Babilon.

Caliph what it ſignifieth.

Suldan or Sultan what it ſignifieth.

ſince that time hath beene vſed in another ſence, as a title of greater and higher dignitie: by reaſon of the exceſſiue power and ſoueraigne authoritie whereunto ſome of thoſe *Suldans* afterwards attained in many of thoſe prouinces. Which being by them conuerted and augmented into great and mighty kingdomes: the name of *Sultan* grew to be taken for an abſolute Lorde and Prince: and ſo is vſed at this day by the Turkes, who haue ſubdued and annexed moſt of thoſe kingdomes and prouinces to the Dominions and Empire of the Ottomans.

Orimaſda or Hormiſda king of Perſia.

But to our purpoſe; HAVMAR thus ruling ouer the Sarracens, at ſuch time as they vnder-tooke the conqueſt of Perſia: ORIMASDA or HORMISDA raigned ouer that kingdome. Who being ſore preſſed in thoſe warres, and not able of himſelfe to withſtand the furie and violence of ſo great an enemie: Hee ſent for the Turkes then inhabiting within the Caſpian mountaines: requeſting them to come vnto him into Perſia, and that he might haue their aide and ſuccours againſt the Sarracens. This was the firſt occaſion that brought the Turkes into Aſia, who before that time were a people vnknowne and not heard of: In ſo much as euen to this day it is doubtfull and vncertaine, whence they had their beginning: And the opinions of their originall are very diuers and different. Some thinke them to be diſcended of the auncient Troyans, but without any probabilitie or good reaſon of their opinion: others deriue them out of Turca a Cittie of Perſia: And ſome from that part and prouince of Aſia which is called Turqueſtan. But it is thought that both thoſe places had their denomination rather from the nation of

Of the Originall of the Turkes.

the

the Turkes, then that this people ſhould be ſo named of thoſe places. HAITON a King of Armenia (in an Hiſtorie which he hath written) and ſome other alſo doe affirme them to be of the curſed ſeede of thoſe auncient Iſraelites, who being carried into captiuity by SALMANAZER King of Aſſiria, and placed by him in diuers parts of Media and Armenia, afterwards by ALEXANDER the great were ſhut vp within the ſtraights of the Caſpian mountaines: where they continued till this time that they firſt came to bee knowne in Aſia. And the reaſon which they yeelde for this opinion is, becauſe the place where they liued ſo long hidden and concealed, was neere the Tartarians: In whoſe language the word Turke (being a Tartarian word) ſignifieth one that is accurſed and a vagabond. But the moſt probable opinion, and that which commeth neereſt the truth, is: That they are naturally deſcended from the bloud and brood of the auncient Scythians called Nomades: who, vſing to wander vp and downe in Tents, (as do at this day many of the Tartarians in their Hordes) not hauing any townes Cities or villages, and without any certaine habitations: did inhabit that part of Scythia which bordereth vppon the North parte of mount Caucaſus not far from the riuer Tanais; where (according to *Plinie*, *Pomponius Mela* and other auncient writers) their dwelt a people then but obſcurely knowne by the name of Turkes. The which Countrie being now alſo inhabited by the Tartars, It is to be preſumed that both theſe peoples are of one and the ſame diſcent; their language not much differing or diſagreeing ech from other. And either of them hauing at firſt vſed and imitated the manners, life, and cuſtomes of

Haiton a king of Armenia: his hiſtorie.

Turke a Tartarian word and what it ſignifieth.

thoſe auncient Scithians: And therefore it may well be that the name of Turke was giuen them in regarde of the wandring courſe of life vſed by them. And whereas both the Scythians in times paſt, and the Tartars after thē, haue euer ben diſtinguiſhed into many & ſundry peoples: It ſeemeth that the Turkes were one ſpeciall people of the Tartarians, whoſe ſeate and dwelling ſeemed to bee either verye neere, or within the ſtraights and deſerts of the mount Caucaſus, which being alſo called the Caſpian ſtreights, are adioyning to that part of the Countrie which is neere Tanais. But how ſo euer it be, whether they be of ỹ Scythian brood with the Tartarians, or deſcended of thoſe auncient accurſed Iſraelites: Certaine it is that this people in formerages had long continued and liued ſhut vp and encloſed in that place as in a deſert, ſeperated and diſſeuered from all the famous peoples of Aſia, by moſt vaſt and wilde mountaines: By reaſon whereof, and for that they followed a barbarous and ſauage life, according to the Scythian vſage and farre different from the ciuill cuſtomes and manners of the Aſians, they remained long vnknowne vnto theſe partes of the world vntill this time of their firſt diſcent into Perſia.

The Turks their firſt comming into Aſia,

Thoſe Turkes (as we haue ſaid) being now ſent for by HORMISDA King of the Perſians to ayde him againſt the Sarracens, prepared themſelues preſently in huge numbers to come to his ſuccours: But by that time they were in a readineſſe and began to marche, HORMISDA and the Perſians were ouercome by their enemies, their Countrie was conquered, haried, and ſpoyled, and their kingdom vtterly ſuppreſſed and brought vnder the commaund of the Sarracens. The

Turkes

Turkes finding their purpoſe and iourney thus diſappointed by the ouer throwe and ruine of their confederates, fel preſently to parley and compoſition with the conquerours: And concluding a peace and league of amitie with the Caliph of Babilon and the Sarracens, they were not onely content to ioyne with them as their friends and companions in armes, but they did voluntarily accept and freely embrace the doctrine of MAHOMET, conforming themſelues in all points, both to the manners, cuſtomes and Religion of the Sarracens. Thus were the Turkes and Sarracens become (as it were) one people: And they did communicate together both in rheir armies and in their Counſels. Howbeit they made choiſe of a ſeate for themſelues to inhabit in ſeuerally and alone, in a moſt pleaſaunt and fertile ſoyle neere the Hircan ſea within the land and Countrie of the Chorafens in a prouince called Sogdiana: where they remained without any great fame as long as the Empire of the Sarracens flouriſhed in Aſia, which was well-neere for the ſpace of two hundred yeares: All which time they did moſt firmely adhere and ſticke vnto them in faithfull friendſhippe and ſocietie. But after that the eſtate and power of the Sarracens beganne to decreaſe, by meanes of ciuill diſcorde and diſſention: The Turkes (taking the aduantage of that opportunitie) encroched vppon them and their territories: And (their former fortune beginning once to faile them) by little and little they wrought themſelues into their Empire: The manner whereof, we will briefely laye downe, and then will proceede to diſcouer the ſumme and ſubſtaunce of their Religion.

The Turks embrace the Religion of the Sarracens.

In

In the yeare of Christ 810. The kingdome of the Sarracens by the death of their king AARON, came vnto his Sonne MVHAMAD: Betweene whome and his brother HABDALLAS ther fell so cruell and bloudie cyuill warres: that the estate & puissaunce of the Sarracens was thereby greatly weakned, and was an occasion that in the ende it came vtterly to be ruinated. For from thenceforward their grew great emulation and variaunce betweene diuers of the Sultans, that had the commaund and gouernment of seuerall Prouinces vnder the Caliph: whose authoritie and forces growing by little and little into contempt, they did not only fall together by the eares within themselues (each striuing and contending by force of armes for the augmentation of their power and puissaunce.) But in the ende vsurping vnto themselues the Prouinces committed vnto their charge, They durst aduenture to take armes euen against the Caliph their owne Prince and and Soueraigne. For HABDALLAS & his brother MVHAMAD being both diseased, and MVHAMAT the 25. Caliph of Babylon succeeding them: One MAHOMET then Sultan both of Persia, Media and Sogdiana, openly rose in armes and rebelled against MVHAMAT. And being vnable of himselfe to make his partie good: Hee so perswaded with the Turkes, inhabiting (as hath beene said) in that Countrie of Sogdiana: That with good words and faire promises, he armed them against the Caliph. By whose aide and succours hauing gotten the vpper hand, he made himselfe absolute Lord of all those countries and Dominions. Howbeit this MAHOMET had small ioy of his victorie: For not satisfying the Turkes of their pay, nor performing the large promises

Aaron Muhumad, and *Habdallas* kings of the Sarracens.

Cicill wars betweene the Sarracens.

Muhamat the 25. Caliph of Babilon.

Mahomat Sultan of Persia rebelleth against *Muhamet* and armeth the Turkes against him

miſes which he had made them: they were ſo farre incenſed with the iniury, that bending their forces againſt him whome themſelues had raiſed and aduaunced: They foorthwith expelled him out of his newe conquered Dominions: And, depriuing him of his eſtate, they reſerued it vnto their owne proper vſe and
" poſſeſsion. An ordinarie effect and common prac-
" tize of hired and mercenarie ſouldiors, who ſolo w-
" ing Armes onely for their priuate profite and com-
" moditie, doe make little or no difference either of
" Friendes or Foes: and do holde that to be both law-
" full and honeſt, which they finde to be for their be-
" nefite and aduantage. Theſe Turkes, hauing thus brought themſelues from a priuate and meane eſtate to be the Lords and Commanders of ſuch ample Dominiõs:& being wonderfully inriched with the ſpoils which they had gotten, they purſued their good fortune,and proceeded on with their forces, ſeizing vpon many countries and regions bordering vpon the Euxine ſea. And thence forward they had ſuch proſperous ſucceſſe in all conflicts, that they beganne a peculiar Kingdome in their owne name in the greater Armenia,Cappadocia,Galatia,and Bithynia: And at laſt, arrogating vnto themſelues the Empire of all the leſſer Aſia, in the yere of Chriſt one thouſand fiftie one,they elected one ZADOC to be their King, who in two yeeres ſpace hauing ſubdued all that parte of Aſia that lieth betweene Mount Taurus and the Euxine ſea, hee layed the foundations of the Turkiſh Empire, and was created Emperor of Aſia with the conſent of him that was then Caliph of Babylon: the which hee extorted from him by conſtraint and compulſion. Thus came

Mahomet expelled out of Perſia by the Turkes.

The Turkes raiſe an Empire in Aſia.

Zadoc firſt emperour of the Turkes in Aſia.

the Empire of the Saracens to be decayed in the East: and being fallen to a moſt mighty downefall, the maieſty thereof was wonderfully empaired, and in a maner vtterly aboliſhed, by reaſon it was diuided into diuerſe and ſundry kingdomes. For beſides this Empire of the Turkes raiſed in the hither partes of Aſia, ſome of the Saracens had erected alſo a new kingdome in Afrique now called Barbary: from whome the Moores at this day doe deriue both their diſcent and religion: and the Sultans of Egypt, growing great in the South partes of Aſia, raiſed another mighty kingdome about the bottome of the midland ſea in Siria, Paleſtine, Egypt, and Arabia: by meanes whereof there was nothing left remaining to the Caliphs of Babylon, but onely Meſopotamia, Chaldea, and ſome other countries neere adioyning: ſo that in regarde of their former power, ſoueraignty, and dominion, their kingdome came to bee of ſmall puiſſance, and of little account or reckoning.

Saracens raiſe new kingdomes in Egypt and Afrique.

But to returne from whence we haue ſomewhat digreſſed. This Empire of the Turkes continued not lõg. For after fiue diſcents of their emperors in the yere 1098. about the time that Godfry of Bulloin & other chriſtian Princes made their expedition into the holy land, the Georgians and other Chriſtians in Armenia, hearing of the iourney purpoſed by thoſe of Europe: and perceiuing that the Turkes were then diuided and diſtracted into factions amongeſt themſelues, and that they had murdered the brother of BELCHIAROC their fift and laſt Emperour: they did ſodainly aſſaile and ſet vpon them in diuers places, and ſo expelled them out of all the territories of the kingdome of Perſia,

Gotffrey of Bulloyne his expedition in to the holy land.

Belchiaroc the fifth and laſt emperour of the Turkes before the time of *Ottoman.*

Perſia, enforcing them to keepe within the bounds of the leſſer Aſia. Where vnder the gouernment of their Sultans, ARTOLVS, SOLIMAN, and others, they held long and ſharpe warres againſt thoſe Chriſtians that came out of Europe to the conqueſt of the Holie land. By whome, though they were notably diſtreſſed, and were expelled out of many of their greateſt and chiefeſt citties, territories, and kingdomes (the ſame being long poſſeſsed by the Chriſtians,) and though they loſt the glory of their Empire, and their power of command & ſoueraignty in thoſe parts, yet did they not ceaſe ſtil to maintaine moſt cruel & bloody wars againſt them in many parts of Aſia, by the aid and help of the Sarracens. Both the one & the other of thoſe people holding the chriſtians for their common enemies. In this eſtate & maner did the Turkes continue without any notable alteratiõ of their fortune, til the yere 1290. About which time the Tartars (whoſe name was then firſt heard of) hauing erected a great & mighty Empire in Tartaria the Greater, of old called Scithia) made a notable inuaſion vpon Aſia. And then extending the bounds of their dominions, they did in a manner vtterly ſuppreſse the name and power of the Turks, keping them in extreme bondage & ſeruitude, till the Sultans of Egypt (who had reconquered the kingdom of Ieruſalem & Syria from the chriſtians, & were thẽ lords of Egipt, Siria, Paleſtine, & part of Arabia) & the emperors of the Tartarians, proſecuting ech other with furious and cruel wars, did giue leaſure, liberty & oportunity to the Turks once again to lift vp their heades, and both to recouer and to encreaſe their former puiſſance. The maner wherof was as foloweth

Soliman and *Artolus* Sultans of the Turks in Aſia.

Tartarians raiſe an Empire in Scithia and Aſia.

Turkiſh Empire in Aſia decayed.

Ottoman restoreth the Turks Empire.

About the yeere of Christ one thousand three hundred, one OTTOMAN a Turkish captaine, seruing vnder the Tartarian Emperor, had (by his appointment) the charge of a certaine Castle in the Confines of Asia towardes Tartary: or (as others affirme) he serued vnder SALADINE then Sultan of Egypt: from whome being reuolted, he surprised a certain Fort in the streits of Cappadocia. Where hauing a while continued, and perceiuing that the Tartars and Saracens on the one side were entangled with a most blody and cruel war: And that the Empire of Constantinople and the Christians on the other side were busily occupied with intestine and ciuill Armes: He hauing conceiued an assured hope to aduaunce his owne Fortunes, gathered togither a regiment of Turks and others, whom he drew vnto him vppon hope and desire of pray and pillage: and seizing vppon many Townes in Cappadocia and Bithynia, partly by force, and partly by composition: (of which some hee wanne from the Christians, and some from those of his owne sect and profession) hee came in short time to haue so great a name and report ouer all the lesser Asia; that by meanes thereof there flocked vnto him daily infinite troopes of Turkes, in hope to restore the name & honor of their natiõ, & to recouer their former fortune. With these forces within a while had OTTOMAN subdued diuerse Prouinces in Asia: as the greatest part of Bithynia, and al Natolia now named Turkie, besides many citties vppon the Euxine sea. Through the happy successe of his fortune in these conquests and victories, hee purchased so great an opinion, both of his wisedome and courage, that the Turkes with a generall consent and incredible

loy elected and proclaimed him for their King or Amira. And ſo ſtrangely did they growe in proceſſe of time to affect him, that they decreed & ordained from thencefoorth neuer to admit nor endure any other to raigne ouer them, but ſuch a one as ſhould deſcend of the line and ſeede of OTTOMAN. Thus was the empire of the Turkes reuiued out of their former rnines by the rare vertue and fortune of this OTTOMAN, & by the ciuill diſcordes & diſſentions which were then rife both amongſt the Mahometiſts, and the Chriſtians. Since which time it hath ſo wonderfully encreaſed by the valure and proweſſe of his ſucceſſors, and " by the reſolution & good diſcipline of that Nation, " and our owne inteſtine diuiſions (the moſt peſtilent poyſon and plague of all kingdomes and commonweales) that the whole eſtate of Chriſtendome hath at this day iuſt cauſe both to deplore the miſerable condition and calamities of the Chriſtians, from whome theſe miſcreants haue extorted infinit kingdomes, eſtates and empires: and alſo to feare and ſuſpect the violent courſe of their fortune, the exceſsiue greatneſſe of their puiſſance, and the cruel diſpoſitiõ of their courages, as being fatall to the chriſtian religion. For this people being more eager and zealous (than euer were the Sarracens, or any others Pagans or Barbarians) in the propagation and extending both of their empire, and of their damnable ſect and profeſsion: do openly, & as it were, by nature profeſſe themſelues the ſworn & vowed enemies of Chriſt and his Goſpel. And holding it a meritorious deed to tyrannize ouer his members, they do bend and employ all their Forces, Studies and Counſailes, how they may vtterly extirpate

Ottoman made king of the Turkes.

the name, memorie and faith of the Christians: And how they may plant and establish the blasphemous traditions of their prophet MAHOMET in all the regions and kingdomes of the worlde. But for the more particular discouery and manifestation of al these matters, as also touching the maner of the rising, increase, and augmentation of the Turkish Empire, out of so meane and base a beginning, to that glory, height, and puissance of dominion, whereunto we see it now growen and exalted: wee will referre you to a Discourse which wee haue written of the liues and actes of the OTTOMAN Kings and Emperours: wherein all the former matters are sufficiently and at large layd open. In the mean time we wil now proceed to the vnfolding of the sum and secrets of their religion, & to discouer the qualitie of their law, ceremonies & traditions.

Of the Turkish Alcoran, and of the great reuerence which the Turkes beare vnto it.

Cap. 3.

HItherto haue we deliuered the inuentiõ & first beginning of the Turkish religion with the continuaunce and establishment thereof, both vnder the Sarracen and Turkish Empire, whose original also and increase hath in part been touched. Now are we to consider of the substance of their religion: wherein first we will speake somewhat of their Alcoran, in which their law & traditions are contained and deliuered: and then wil we proceed to the grounds & principles of their religion.

The

The whole ſum and ſubſtance of the Turkiſh religion, laws & ceremonies, together with the maner and form of their prayers, ſacrifices & almes, and whatſoeuer els they do hold needful and neceſſary to the ſaluation of their ſoules is deriued and drawen out of a certaine book, which in their language they call *Muſaph*. This book is diuided into 30 parts or Tomes: The Arabians call the ſame *Curaam*, which is as much to ſay, as, The Beginning and end of the Turkes law. And it ſeemeth to be the very ſame word which is vſuall amongſt other Nations, though with ſome difference, it is moſt commonly called by the name of *Alcoran*.

Alcoran of the Turkes containeth the whole ſumme of their religion.

Vpon this Booke, as vpon the very groundworke and chiefe foundation doth the whole religion & law of the Turks ſeeme to rely and depend. And it is a common and generall tradition conſtantly helde and affirmed by all Turkes whatſoeuer, that the Archaungell GABRIEL and their prophet MAHOMET did by the ſingular grace and fauour of God firſt of all publiſh and diſperſe this booke throughout al partes of the world. And that MAHOMET togither with his diſciples did frame & put the ſame in writing in the ſame maner & form as it is now receiued amongſt them. But howſoeuer the Turkes do dreame of the firſt writing and inuention of this their *Alcoran*, and attribute the ſame to their prophet MAHOMET: yet it is more thē probable by many cōiectures euen out of their own books & writings, That neither the religion now profeſſed by the Turks, nor that *Alcoran*, out of which they do now deriue their ſuperſtitions & ceremonies, is not the ſame that was firſt inuēted & written by MAHOMET: beſides it is apparant, by the teſtimony of many, & thoſe moſt approo-

Alcoran of the Turkes not made by *Mahomet*.

approoued Hiſtories: that at ſuch time as the Sarracen empire (being riſen to ſome ſtrength and perfection) was firſt eſtabliſhed vnder their Caliph in Babylon: and that the Turkes came to be vnited and incorporated into the ſocietie and religion of the Saracens: there was a new Draught made by the authoritie of their chiefe Gouernours, and with the aduiſe and conſent of their prieſts: who ſecretly amongſt themſelues cauſed an other Booke to be deuiſed and written of ſuch traditions, rites and ceremonies as were thought requiſite and needefull to bee vſed and obſerued amongeſt them. And becauſe that forme of religion which had beene at firſt conceiued and inuented by MAHOMET and his diſciples, was found in many thinges greatly repugnant in it ſelfe, and ful of contrarieties and abſurdities: it was in moſt points either altered, or abrogated, & new traditions and ordinances inſerted in their places. The which for that it was done in ſecret, and without the notice & knowledge of the common ſort (from whom it was purpoſely concealed:) al thoſe that are of the Mahometan ſect and religion haue euer bin and are yet ſtill perſuaded (their Prieſts and Gouernors ſtill noriſhing and feeding that conceit in them) that it was the ſame which was firſt ſuppoſed to be written by their great Prophet MAHOMET: And that there was no change nor innouation made of any of their auncient traditions, lawes, or ceremonies, but that all things did continue and remaine entire & vnaltred in their Alcoran according to the firſt preſcript & inuention of them. Which opinion, although it be currant amongeſt them, yet it is thought, that not onelie the Saracens (as hath beene already touched) in

the

the time of their Empire did in many points alter their Religion & frame a new Alcoran: But that the Turkes alſo (euen ſince their Monarchie began to riſe to that flouriſhing eſtate wherein wee now ſee it vnder the houſe of OTTOMAN) haue in ſome ſort done the like. And it is not to bee doubted but that their Religion as well as their Empire is drawne and reduced into another manner and forme both of order and perfection, then it was at the firſt beginning. For it is written of MAHOMET the ſecond (he that tooke and conquered the Cittie and Empire of Conſtantinople, and was the firſt of the line and houſe of OTTOMAN that tooke vpon him the name and tittle of Emperor of the Turkes) that he alſo did in many things alter and chaunge the lawes and Religion of the Turkes, abrogating and aboliſhing many of their olde and auncient traditions: And inſtituting and ordaining new in their place.

The Alcoran: how it is reuerenced of the Turkes.

But how ſo euer it bee: whether that this Alcoran, were written at firſt by MAHOMET himſelfe or by ſome others his ſucceſſours, this is one thing moſt aſſured and certaine: That the Turkes generally in outwarde ſhew and appearance, doe hold and eſteeme this their Muſaph or Alcoran in no leſſe honour and reuerence, then the auncient Iewes did their Bookes of the olde Teſtament written by *Moyſes* and the Prophets, or the Chriſtians doe the whole Bible and ſacred bookes of holy Scriptures, written by the ſpirit of God himſelfe, and by the penne of his Prophets and Apoſtles. This may we manifeſtly perceiue by their outward geſture and vſage, when they come either to the handling or reading of any part of this booke. For firſt ther is none of them whoſoeuer, that dareth to touch or handle it,

vnleſſe he be firſt either cleane waſhed with freſh water, from the top of the head to the ſoule of the feete: or that he doe wrappe and couer his hands all ouer in ſome cleane and fine peece of lynen, before he aduenture to lay hands vppon it. Beſides, as often as they repaire to the Temple to heare any part of this Booke publiquely read vnto them, the ſame being done with a lowde and cleare voice, all of them doe moſt attentiuely hearken and giue eare therunto with a ſingular and notable ſhew and deuotion. And they do hold it a very deuoute and religious part, a little to mooue and encline their bodies whileſt they do intend to the reading of the ſame. The manner and faſhion of him that readeth it is to holde the Booke aloft betweene both his hands: And he deemeth it a moſt ſinfull matter, and an act of great impietie to holde the Booke at any time beneath his waſt. Whileſt he is reading it vnto the people, hee ſtandeth as a man rauiſhed in ſpirit and beſides himſelfe, ſeeming to haue his mind wholly bent and fixed vpon thoſe things which hee readeth and pronounceth vnto them. When he hath ſignified and made an end of his reading, hee kiſſeth the Booke with great reuerence, and caſting his eyes downe vpon the ſame in a moſt ſober and deuoute manner, hee afterwards layeth it vp with great ſolemnitie in an high place purpoſely prouided for the keeping of the ſame: as being a moſt ſacred and holy Relique, and of farre greater accompt and reconing, then all the reſidue of their Bookes any way appertaining to their Lawe and Religion. Thus we ſee, that the curioſitie of theſe miſbelieuing Turkes is greater in their Idolatrie and ſuperſtition, couering their inwarde deformities with

The manner and geſture of the Turkes in handling reading & hearing of their Alcoran.

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outward appearances of holines & pretended ſhewes of deuotion: then the reuerence vſed by many Chriſtians in the right worſhipping of God, and the obſeruation of true Religion.

Of the principles and groundes of the Turkes Religion: and of the Eight Commaundementes preſcribed in their Alcoran.

Cap. 4.

AMongſt infinite matters contained in the Turkiſh Alcoran, though there be many thinges deliuered touching their faith and doctrine: yet is it for the moſt part full ſtuffed and repleniſhed with vaine & fantaſtical conceits of feigned dreames, apparitions, viſions, and reuelations: And it aboundeth (throughout all the volumes thereof) with a number of fond tales and fables, which are euery where entermingled with the deliuerie of their ſuperſtitions. All which do tende rather to make ſome colourable ſhew and pretence of truth in their religion, and to giue a grace and countenaunce of their Sect, then to preſcribe directly any matter of doctrine, or to deliuer the ſumme and ſubſtaunce of their traditions. And it ſeemeth that that Booke was purpoſelye inuented, to induce and drawe all men that ſhall reade or haue the ſame, (by the ſtraunge reuelations, and forgeries therein contained) vnto an opinion and beliefe, that all thinges therin preſcribed, are enioyned

vnto them by a kinde of diuine ordinaunce and inſtitution: And that their Prophet MAHOMET (the ſuppoſed Author of their Alcoran) was a moſt holy and ſingular deuote man, and one whome God highly fauored and loued. Now touching the ſumme and ſubſtance of their Religion, and the chiefeſt matters of doctrine deliuerd in their Alcoran, they doe depend vpon certaine grounds and principles, and they may be reduced to three ſpeciall points. Of which the firſt is: that they obſerue diligently and deuoutly certaine lawes and commaundements preſcribed vnto them: The ſecond, that they ſhunne and auoide certaine notable vices which they terme deadly ſinnes, and which they are commaunded likewiſe by their law to haue in ſpeciall hatred and deteſtation: and thirdly, that they doe preciſely conforme themſelues to the obſeruation of all ſuch rites and ceremonies, as are either taught in their law, or receiued amongſt them by tradition. Of ech of theſe wee will diſcourſe ſeuerally and in order: beginning firſt with their precepts or commandements preſcribed in their Alcoran. For as the Iewes had a particular lawe giuen vnto them and publiſhed by God himſelfe in mount Sinai, the which being written in two Tables and containing ten Commaundements, is receiued alſo by all Chriſtians as a moſt ſacred and holy law, and is held to bee a certaine rule of iuſtice and pietie, whereunto all their actions are to be conformed and directed, teaching them what is to be done or left vndone: So haue the Turkes (in imitation of the ſame) certaine lawes and precepts or Commandements laide downe in their Alcoran, the obſeruation whereof is ſo neceſſarily required in their liues and conuerſations,

The grouds and principles of the Turkes law & religion.

that whoſoeuer ſhal tranſgreſſe or violate any of them, is held by their law to be a moſt ſinfull and wicked perſon: And they repute it very hard and difficult for ſuch a man to be ſaued. Contrariwiſe, they do belieue that who ſo doth obſerue & keepe thoſe commandements, and eſcheweth thoſe ſinnes which they eſteeme to be mortall, he ſhall be ſure to be ſaued: be he either Turke or Chriſtian. Which argueth that their confidence and hope of ſaluation conſiſteth chiefely in the pietie and merite of their vertuous life, and good deedes: And that they doe not much differ in that point from the opinion of ſome Chriſtians, who do attribute their ſaluation vnto their merites. But of this we ſhall haue occaſion to ſpeake hereafter in the particular diſcouerie of their opinions. For being now to ſhewe what thoſe precepts are, which bee commaunded in their law, we will here ſet them downe in ſuch order as they are reported out of their Alcoran.

THe commaundements of the Turkes law are eight in number: The firſt of which in their language is thus written. The eight commaudements of the Turkes law.

La Illa Eillala Mehemmet Reſullala.

That is to ſay:

There is but one God alone and Mahomet *is his Prophet.*

Their ſecond Commandement is,

Honour thy Father and thy mother with all poſsible loue reuerence and fidelitie: And attempt not any thing againſt the good will and liking of thy parents.

Their third Commandement is,

That which thou wouldest not should bee done vnto thee doe not thou to any other.

Their fourth Commandement willeth,

That euery man at the time limitted and appointed thereunto, doe repaire vnto their Mosche, or Temple to publique prayers.

Their fift Commandement is,

That each man doe within the compasse of euerie yeare orderly consecrate and spend one Moneth in abstinence and fasting.

The sixt Commandement exacteth,

That euerie man according to his estate and calling doe giue Almes liberally out of his goods and substaunce.

The seuenth Commandement requireth;

That each man doe embrace and frame himselfe to marriage: And that he doe diligently obserue all such solemnities rites and ceremonies, as are ordained and required in the solemnizing therof, which are hereafter expressed in the exposition of this Commaundement.

The Eight Commandement chargeth,

That no man kill another in any case by no meanes what so euer, but vpon violent compulsion or by order of lawe and publique iustice.

The Expoſition of the firſt Commaundement of the Turkes law, containing the ſumme of their beliefe.

Cap. 5.

THeſe Eight Commaundementes in the Turkes law, do containe (as it ſeemeth) two eſpeciall matters. In fower of them, namely in the firſt, fourth, fift, and ſixt precepts, is ſet downe their faith and dutie towards God: And in the other foure is contained their dutie towards man. Their firſt precept conſiſteth of two partes: For it comprehendeth their faith and beliefe which they haue of the Godhead, and their opinion or beliefe which they haue of their Prophet MAHOMET. Touching the Godhead, they acknowledge both with the Iewes and Chriſtians that there is one onely God: Wherein they differ from the Gentiles, who had their multiplicitie of Gods. And they hold that God alone is to bee worſhipped: And all adoration to Saints, Idols, Images they abhorre and condemne: as being an honour proper and peculiar to God alone, contrary to the traditions of ſome Chriſtians. Howbeit this their knowledge of the Godhead, is but in a generall, confuſed, and groſſe manner, and only (as it were) by conceite and imagination. For what God ſhoulde bee, and what is the nature and Eſſence of the Deitie, they knowe not: Neither doe they acknowledge any diſtinction of perſons in the Godheade either of Trinitie in Vnitie, or of Vnitie in Trinitye as doe the Chriſtians. Albeit they doe acknowledge

The beliefe of ỹ Turks touching the Godhead.

acknowledge that there is a holy Ghoſt: and they do confeſſe that the Spirite of God doth inſpire good motions into the heart of man, & incite vs to good and holy deedes: And yet do they not acknowledge it to be a diſtinct perſon in the Godhead: but they doe by a groſſe conceit imagine it to be onely a bare power and vertue in God working by a ſecret kind of inſpiration. Likewiſe touching Chriſt, although they doe hold him for a great and holy Prophet (as ſhalbe elſewhere declared) yet with the Iewes they deny him to bee the Sonne of God, and the Meſſiah and Sauiour of the world: For they ſay, that God hath no ſonnes: and with the Arrians they deny his diuinity, and the coniunction of his diuine nature with his humanity. Notwithſtanding they do in a ſort acknowledge the power wiſedome and iuſtice of God, as alſo his goodnes, his mercy, and his prouidence. For they belieue that he made the heauens and the earth: That hee created all things, and that by his prouidence he ruleth & gouerneth all things: That he hath ordayned a heauen or Paradiſe for the reward of thoſe that liue well and godly, and a hell for the wicked and vngodly. All this they doe conſtantly confeſſe and belieue, yet ſo as they ſeeme to conceyue of them by a groſſe, carnall, & outward conſideration, and by contemplating of the Godhead onely in the externall workmanſhippe of his creatures; and (meaſuring the diuine bounty & goodnes onely by the multitude of his corporall bleſſinges and benefites beſtowed vpon mankind, and not by his ſpirituall graces) they doe honour, ſerue and prayſe him onely for his prouidence, in prouiding for their earthly bodies. And therefore as they doe hold it notable

Opinion of the Turkes touching the holy Ghoſt.

Opinion of the Turkes touching the diuinity of Chriſt.

Opinion of the Turkes touching the prouidence and goodnes of God.

table impiety any way to doubt of the grace & fauour of God: So doth their faith altogether reſt and depend vpon this confidence and opinion: That God hath appointed vnto euery man the manner, meanes, and certainty of his liuing and ſuſtentation forty yeares before his birth. And becauſe man is made after the image & ſimilitude of God, that therefore God hath made certaine and ſure prouiſion for him. For this cauſe they do teach, that God is to be honoured and worſhipped in a decent and comely manner with praiſe and thankſgiuing. To which effect theſe words of their Alcoran are accounted of great reuerence and ſolemnity.

Atta, Alla, Biſigus, Verdi, Colarc, Verdi, Diuerdi, Agfluerdi.

The meaning of which wordes is thus: *There is no other cauſe why God did endue and adorne mankind with reaſon and vnderſtanding aboue other of his creatures, but onely to the ende we ſhould diligently and effectually conſider in our mindes the infinite largenes of the diuine grace and bounty, and the omnipotencie of the eternall Deity: And for this cauſe onely did he place the eyes in mans body, that hee ſhoulde behold and acknowledge his admirable works and creatures, which he hath made in great aboundance by his diuine power and omnipotencie: And therefore alſo did he faſten eares to the head of man, that hee ſhoulde attend and hearken to the wordes of the heauenly law, and that, hauing heard and well vnderſtoode them, hee ſhoulde diligently keepe and obſerue them: Moreouer God hath diſtributed diuerſe and ſundry tongues and languages amongſt men, to th'intent one ſhould inſtruct and teach another in the knowledge of the diuine law. Beſides they do obſerue alſo theſe words of their Alcoran,*

with great ſolemnitie. *Acta, Alla, Biſi, Sagluc, Chuerdi.* *That is: God hath giuen vnto men health of body, as one not the leaſt of his gifts and graces, to the intent we ſhould not ſuffer ſlouth and ſluggiſhnes ſo to take roote and to bee grounded in vs, that we ſhould thereby in any ſort neglect that dutie and ſeruice which we owe vnto him: nor that we ſhould be ſo addicted to the following of our worldly affaires or buſineſſe, that we ſhould be withdrawne thereby from the worſhip and ſeruice of God.* All theſe ſentences, & many other of the like kinde, diſperſed throughout their Alcoran, doe ſhewe, that though the Turkes in many thinges doe conceiue aright of God and his workes: Yet the knowledge and meditation which they haue of the wiſedome, power, and goodneſſe of God, is onely by an externall conſideration of worldly benefites: And they doe apprehend the ſame onely by the naturall powers and faculties of their mind and vnderſtanding. But as for that heauenly and diuine contemplation, which ought to bee inwardly and ſpiritually in the heart and ſoule of man: by which they ſhould acknowledge the infinite loue of God towards mankind both in and after our creation: by freeing vs from the power of death, Hell, and damnation: By which alſo we are to cõſider the miſterie of our redemtion, the wonderfull worke of our ſaluation, the powerfull working of Gods holy ſpirit within vs: by kindling in vs a true, liuely, and quickning faith in his mercies, by reuiuing and conforting vs in the hope of his promiſes, by ſanctifying our thoughts and cogitations, by mortifying our ſinfull luſts and affections, & by raiſing of vs to the hope and expectation of immortall, heauenly, and ſpirituall ioyes: Of this they haue no ap-

prehen-

prehenſion nor knowledge, no ſence nor feeling. And the reaſon is, for that they reiect the meanes whereby God doth impart thoſe ſpiritual graces & bleſſings vnto vs: namely, the acknowledging of his beloued ſonne, in whome onely he is wel pleaſed with vs: and the knowledge of his holy Scriptures, which being giuen by inſpiration, are the onely meane to inſtruct vs.

Of the former part of this Commandement, namely, of the beliefe of the Mahometiſts touching the godhead, we haue ſpoken ſufficient: Let vs now examine the other part of their beliefe, and ſee what the Turkes doe thinke of their Prophet MAHOMET. Whome as they haue blaſphemouſly ioyned and aſſociated with God himſelfe in this commaundement: ſo do they attribute vnto him no leſſe then diuine and holy worſhippe: by reaſon that from him they deriue their law and Religion, as they thinke that hee had it from God by ſpeciall grace and reuelation. Notwithſtanding though the Turkes doe hold that their law preſcribed and written in their Alcoran is now the onely true law of God, wherein his wil is reuealed, and according to the which they are bounde to ſerue and worſhippe him: Yet doe they not denie, but that God did heretofore giue a law vnto the Iewes by *Moyſes*, after the which hee commaunded himſelfe then to bee ſerued: And that all the Iewes that liued before the time of Chriſt, and did frame their liues according to the ſame, ſhall be ſaued by the obſeruation of that lawe. And they acknowledge alſo that that law continued in force vntill the time that Chriſt came into the worlde. Whome they confeſſe likewiſe to bee the Sonne of the Virgine *Marie*: and to haue beene ſent from God as

Opinion & beliefe of the Turkes touching their Prophet *Mahomet*.

Opinion of the Turkes, touching Moyſes, Chriſt, and *Mahomet*, and the lawes of each of them.

a moſt holy Prophet with a new lawe for the reformation of the worlde: And that from thencefoorth men were bounde to obſerue the doctrine, Goſpell, and Commaundements of Chriſt, till ſuch time as it pleaſed God afterwardes to ſend his Prophet MAHOMET: by whome (they ſay) God laſt of all made knowne his will and pleaſure, how and in what ſorte he would bee worſhipped: And that all other lawes ſhould from thencefoorth be aboliſhed: and that the law taught and written by MAHOMET ſhould onely be receiued and obſerued: which (as they pretend) is the ſame law, and no other then ſuch as God gaue of olde vnto Abraham: from whome MAHOMET, being deſcended directly of the line and ſeede of Iſmael, hee was appointed by God himſelfe to reuiue and to reſtore the ſame: And therefore hauing it reuealed vnto him by ſpeciall grace and fauour from God, hee was commaunded to publiſh and to reeſtabliſh it in the world. And for this cauſe they call MAHOMET in their language: *Acurzamam Penegaber*, That is to ſaye: The laſt Prophet ſent from God. Hereupon it is a common opinion and tradition amongſt the Turkes: that *Moyſes*, Chriſt, and MAHOMET are three of the greateſt Prophetes, and of principall accompt and reconing aboue all others: That they were each of them ſent from God, and were moſt excellent, holy, and good men, all of them highly fauoured and beloued of God. They affirme alſo that both *Moyſes*, Chriſt, and MAHOMET are of equall and like accompt and eſtimate in the ſight of God: not one of them hauing preheminence aboue another. And therefore if any one doe happen to blaſpheme

pheme either Christ, or his mother the Virgine *Marie*: Hee is by their law to sustaine the like punishment, as is inflicted vppon them that blaspheme the name of MAHOMET, especially if it be a Iewe, he is sure to be burned. Besides they will not admit any Iewe to become Turke, vnlesse he be first profest a Christian, and doe eate Swines flesh: notwithstanding that it bee forbidden both to Iewes and Turkes by either lawe as well of *Moyses* as of MAHOMET. For they affirme that the law of the Christians is farre better and to be preferred before that of the Iewes. Which argueth that they doe attribute much vnto Christ and to his Religion. Howbeit in regarde of their owne lawe (which they doe thinke to be most excellent both for goodnesse and profit) they doe vtterly disallow, condemne and hate it. And notwithstanding the equalitie which they acknowledge in these three Prophetes: Yet they doe holde that MAHOMET is to bee loued, honoured and reuerenced in the highest and chiefest place next to God himselfe. Because hee is the last Prophet that God will send into the worlde: And because the law which God hath reuealed by him, is now onely in force, and so ought to continue, and to be obserued vnto the ende of the worlde. And this is the cause, why they are taught and enioyned out of this commaundement, not onely to loue and honour God, but also to reuerence and loue his Prophet MAHOMET before all other thinges whatsoeuer. Whereunto the Turkes doe accordinglye with notable vehemencie intend all their thoughtes and endeuours, vsing all possible reuerence and deuotion both in

Blasphemy against Christ, or his mother how punished amongst the Turkes.

naming and ſpeaking of him. In ſo much that if there bee any one that blaſphemeth God, and another doe blaſpheme MAHOMET, the former ſhall bee puniſhed onely with a hundreth ſtripes and blowes of the Baſtonado, but the latter is ſure to looſe his life for it. And they yeelde this reaſon for it. Becauſe God, being omnipotent, can and will plague the blaſphemers of his holy name with any plagues what ſo euer, as it ſhall ſeeme good vnto him: But MAHOMET being no God but a poore Prophet cannot reuenge that iniurie done vnto him. For which cauſe they ſaye, that they (who profeſſe, and are to obſerue the lawe giuen by MAHOMET) are bounde to ſee it moſt ſeuerely puniſhed. Beſides, they doe thinke by vertue of this commaundement, in regard of their loue, deuotion, and dutie to MAHOMET, that they are bound by all meanes as much as in them lyeth, to amplifie and encreaſe their Religion in all partes of the worlde, both by armes and otherwiſe: And that it is lawfull for them to enforce and compell, to allure, to ſeduce, and to perſwade all men to the embracing of their ſect and ſuperſtitions: and to proſecute all ſuch with fire and ſworde, as ſhall either oppoſe themſelues againſt their Religion, or ſhall refuſe to conforme and ſubmit themſelues to their Ceremonies and traditions. And this they doe to the intente the name and doctrine of their Prophet MAHOMET maye bee euerie where, and of all nations reuerenced and embraced. Hence it is that the Turkes doe deſire nothing more then to drawe both Chriſtians and other to embrace their Religion and to turne Turke.

Blaſphemie againſt God and and *Mahomet* how puniſhed by the *Turkes*.

And

And they do hold that in ſo doing they doe God good ſeruice, bee it by any meanes good or badde, right or wrong. For this cauſe they do plot and deuiſe ſundry wayes how to gaine them to their faith. And many times when they ſee that no other means wil preuaile, then they will frame falſe accuſations againſt them, ſaying, that eyther they did blaſpheme the name of MAHOMET or ſome of their Prophets: or that they did argue and diſpute of their law and religion, or ſome ſuch like matter: which being ſtrictly forbidden by their lawes, is puniſhable by death. And to proue them guiltie they will find many, ſometimes fortie, or fiftie falſe witneſſes to teſtifie & averre the accuſation. For there bee certaine of their Prieſts (of whom we ſhall ſpeake hereafter) who for a Ducat or ſome ſuch ſmall reward, wil ſwear a thouſand vntruths, eſpecially if it be to condemne a Chriſtian: againſt whom they thinke it a great honour to forſweare themſelues: becauſe it may bee an occaſion to make him forſake Chriſtianity and to turne Turke. For being thus conuicted by the teſtimony of thoſe falſe wretches, they haue iudgement preſently giuen eyther to ſuffer death by being burnt, or els to abiure their religion, & to imbrace the law and profeſſion of Mahometiſm: wherof it enſueth that ther ſcant paſſeth any one yeare, but there is ſome one or other which doeth ſuffer martirdome for the faith of Chriſt, but many more for feare of death do change their religion, and deny their faith. Of whome they doe afterwardes make ſo great reckoning and account, that they are not onely rewarded with ſtore of money, liuings and other neceſſaries for their maintenaunce: but commonly they are preferred and aduaunced to great

Practiſes & deuices of of ỹ Turks to drawe men to the law of *Mahomet* and to turne Turke.

great offices, dignities and honours. All which sheweth most apparantly, howe reuerently and deuoutly they doe esteeme of their Prophet, and how vehemently they are addicted to the maintenance of his superstitions: seeing they make no conscience of such wicked and detestable practises to gaine men to their sect and religion, and to procure them to be circumcised: which is the proper marke and (as it were) the badge & cognizance of a profest Turke or Musulman. For that they thinke not any man to bee rightly religious as a true Mahometist, vnlesse he take vpon him this marke of Circumcision: as shall bee discouered in the Chapter next following.

Of the Ceremonie of Turkish Circumcision.

Cap. 6.

YOu haue hearde wherein the Turkish faith and beliefe consisteth, and what opinion they haue touching the essence of the Godhead: You see also how superstitiously they are addicted to to the reuerence and honour of their Prophete MAHOMET: whome hauing ioyntly placed with God himselfe in theyr first Commaundement, they doe also in a sorte make him partaker of his diuine worshippe. And because they holde it requisite and necessarie that

that all the world ſhould acknowledge him as a moſt holy and heauenly Prophet, purpoſely and expreſly ſent from God to teach and inſtruct mankinde in the lawe and will of God, according to ſuch ceremonies and traditions as are commaunded and deliuered in their lawe: therefore they do ſuppoſe that al men are bounden both to do him diuine honors, and (acknowledging him for Gods Prophet) to embrace his Sect and ſuperſtitions, as being to be preferred before all other lawes and profeſsions whatſoeuer. In regarde whereof they doe alſo eſteeme the profeſſours thereof to be a people peculiarly beloued and highly fauoured of God. Thus as they haue made and coyned a ſeuerall and particular lawe vnto themſelues, making MAHOMET the ſole Patrone of their Sect, and the onely Obiect of their Deuotion: ſo haue they taken vp the ceremonie of Circumciſion, as a ſpeciall badge and token of their ſect & religion. By the which they do ſeeme to conſecrate and dedicate themſelues to the profeſsion of Mahometiſme, and do (as it were) vow all honour, loue and reuerence vnto MAHOMET, Imagining, that no man can pleaſe nor beleeue in God aright except he honour and worſhip him as his beſt beloued Prophet. Hence it is that they doe holde all other nations & peoples for prophane & irreligious, who are not incorporated by this ceremonie into the ſocietie of their faith and religion: and they repute none for true and perfect Turkes, who haue not taken vpon them this marke and ſeale of Turkiſh Circumciſion, which in their language they call *Tſuneth*. The nature whereof, that it may the better be diſcerned: wee will briefly ſhew, both what it is, and howe it

Circumciſion vſed by the Turkes, as a token that they cõſecrat themſelues to the lawe and loue of *Mahomet*.

first began, and yet is continued amongest the Iewes: next, how, and in what maner it is vsed by the Turks: and lastly shall be touched wherein these two people do differ each from other in the vse and obseruation of this ceremony.

Circumcision what it is, and the first institution and end thereof. Genes. 17.

Touching the thing or act it selfe of circumcision, it nothing else but a cutting away of the foreskinne of the flesh of a man in his secret parts. And it was ordained to be done only vpon those of the male-kind. The first institution thereof was by Gods commaund and appoyntment to Abraham the father of the faithfull: to whome it was enioyned as a peculiar signe or sacrament of the couenant betweene God and him, vpon that promise which god had made him, that he would multiply and make his seede as the dust of the earth, as the sand of the sea, and as the starres in heauen: also, that many Nations should proceede out of his loynes, and that in him all the nations of the earth should bee blessed. For the assurance of this promise and couenant vnto Abraham, God instituted the sacrament of Circumcision: and commaunded that all the male-kind of his seede should bee circumcised throughout all their generations. For God hauing determined to select and choose vnto himselfe a peculiar people out of the seed of Abraham, by whome he would be serued and worshipped according to the sincerities of his owne lawe and commaundements, and from whom also should proceede a blessing vppon the whole earth; hee did therefore ordaine this signe of circumcision, both to distinguish those of the seede of Abraham from the other prophane peoples of the world: as also to be for a token and remembrance of the blessing promised to them,

them, and by them to the world. Howbeit though all thoſe of the poſteritie of Abraham had this ſigne of circumciſion amongeſt them: yet amongeſt infinite Nations deſcended out of his loynes, hee made eſpeciall choiſe of the Iſraelites, who came of Iacob the nephue of Abraham by Iſaac, chooſing them onely for his peculiar people. And amongeſt the Iſraelites alſo, out of the twelue Tribes deſcended from the twelue ſons of Iacob, he preferred the Iewes, being of the Tribe of Iuda; from whome hee woulde haue the Meſsiah and Sauiour of the worlde to deſcend: in whome onely, and chiefely his promiſe made to Abraham was fulfilled and finiſhed. Wherefore as the couenant of Circumciſion was purpoſely inſtituted at the firſt to bee a ſigne of a bleſsing promiſed to Abraham in his ſeede, and for the diſtinguiſhing of Gods people from the prophane and heathen Nations of the worlde: So was the ſame to continue onely vntill ſuch time as all nations ſhoulde bee gathered into one faith and ſocietie vnder Chriſt the Meſsiah; who by his comming in the fleſh of the ſeede of Abraham, and by the preaching of his Goſpel, hauing brought that bleſsing vpon the world which was promiſed, & hauing broken downe the partition wall that was betweene the Iewes and the Gentiles, the ceremonie of Circumciſion was from thenceforth vtterly abrogated, and ought to haue ceaſed, and to haue beene diſcontinued. Geneſ. 28. and Geneſ. 35.

But the Iewes (amongeſt whome eſpecially circumciſion was euer and moſt religiouſly continued) in the ſtubburnnes and blindeneſſe of their hearts, oppoſing themſelues againſt the Diuinitie of Chriſt the

Meſsiah, and againſt the trueth of Chriſtian religion, and perſiſting with obſtinacie in the obſeruation of their ancient rites and traditions: they haue ſtil retained and obſerued this ceremonie of Circumciſion, and doe euen to this day continue the ſame amongſt them in all partes of the world, whereſoeuer they liue diſperſed. And they will not ſee, that the ſame is nowe conuerted from a holy and ſacred ſacrament, to a moſt idle and vaine ceremony. And that it is left vnto them by the iuſt iudgement of God, as a worthie clogge and burthen to their faithleſſe ſoules and conſciences, rather than as a token of any Good or Bleſsing to be expected from him.

Nowe, as the Iewes haue ſhewed themſelues moſt obſtinate in the blindneſse of their hearts by the retaining of this ceremonie and their olde traditions: ſo the Turkes likewiſe, no leſſe vaine in the idleneſse of their owne imaginations, haue and do vſe Circumciſion, as a ſpeciall token or marke of their fond and ſuperſtitious ſect, euen by the inſtitution and ordinance of their prophet MAHOMET: who therein (as in many other things, hauing immitated the Iewes) did either take it vp, and borrow it from them: or elſe beeing himſelfe an Iſmaelite by diſcent, and ſo deriued from Abraham, & his mother alſo being a Iew borne, and ſo both his parents being come of two circumciſed nations, hee did therefore in the inuention and framing of his new law and blaſphemies, ſhew his great affection to this ceremonie of Circumciſion: and inſerting the ſame amongſt his other traditions, he commaunded it to be obſerued of his diſciples and followers. In regard whereof the Turkes alſo obſeruing the

Circumciſion of the Turkes firſt inſtituted by *Mahomet*.

lawe of MAHOMET, do impoſe and obtrude it vpon all thoſe that ſhall be any way admitted into the ſocietie of their religion. And their order is, that not onely all the male children of naturall borne Turks ſhould in their infancie be circumciſed: but that all others alſo both men and children ſhalbe the like: who ſhal either voluntarily or by conſtraint be brought to the embracing of their religion.

Touching the order obſerued by the Turkes in the circumciſing of their children, it is in this manner: When the childe is come to be of eight yeeres of age (which is the vſuall and ordinary time appoynted for to circumciſe them) they doe firſt of all inuite all their friends, kinſfolks, & familiar acquaintance to a great and ſolemne feaſt: againſt the which they doe make prouiſion of diuerſe kindes of fleſh (ſuch as they may lawfully eate) and of others the moſt daintie and and coſtly cates that can be gotten. The richer ſort do commonly vſe to kill a fatte Oxe, within which being dreſsed, they do incloſe the carcas of a ſheepe, and within it an henne, and in the ſame an egge. Al theſe thus incloſed each within other, they doe cauſe to be roaſted whole and all together for the greater glorie & honour of that day. The feaſt vſually is kept in the dwelling houſe of the father whoſe childe is to be circumciſed: where alſo the ceremony of circumciſion is to be performed. For in the middeſt of their feſtiuall dinner, the childe being brought in amongeſt the gueſts, there commeth vnto him a Surgeon, who being skilfull and expert in that Art, taketh the foreskin of his fleſh betweene his fingers, and drawing it cloſe together doth holde it faſt with a little paire of tongs.

The maner of the Turkiſh Circumciſion done vpon their children

Then doth one of their *Taliſmanni* or Prieſts, wil the Childe to pronounce the Confeſsion of his Faith and Religion, wherein he hath been formerly taught and inſtructed, according to their manner. Who thereupon (lifting vp his eyes and the fore-finger of his right hand towards Heauen) with a lowd voyce vttereth theſe words; *La Illah, Illelath Mehemmet Ireſul Allah: Taure Begamber Hach:* that is, There is but one onely God, and MAHOMET his Prophet; one Creator, and his Prophets are equall. This done, (to the intent hee may take away all feare from the Childe) he ſaith, that he will not meddle anie farther with him at that time, but that he will deferre the Circumciſion till the next day: and ſo maketh ſhew that he will depart. But preſently returning, and feigning that hee hath forgotten and omitted ſome-thing which is requiſite in the preparation of that Ceremonie, hee beginneth againe to handle the Childe as before: and then (vpon a ſodain) cutteth away the skinne, putting vppon the wound a little ſalt and fine bumbaſt; and ſo (from that time forward) the partie is accompted for a Muſulman, that is, One circumciſed, or a profeſt Mahometiſt. After this, (the ſolemnitie of their Feaſt continuing three whole dayes together) they doo lead the Partie circumciſed to the Bath with great pompe and triumph: and as he goeth homewards, hee is led in the middeſt of all the Gueſts; who (at his returne into the houſe) doo preſent him with great Guiſts & Preſents: ſome beſtowing on him rich Garments of ſilke, veluet, and ſuch like; others giuing him ſtanding cups or boules of ſiluer or other plate; ſome preſenting him with money, and others with horſes: & the women giue him ſhirts,

hand-

hand-kerchers, and ſuch like; euerie one according to the abilitie of their eſtate and calling. The Females amongſt the Turkes, though they bee not circumciſed indeed as the men, yet they are made or admitted Muſulmans with the like ſolemnitie, by pronouncing the ſame words that are before rehearſed. But when anie Chriſtian or other Stranger is by his owne choyce and voluntarie motion to bee circumciſed, (which happeneth often, by reaſon of the exceſsiue tributes and exactions laid vpon them) there is ſome difference in the forme of the Ceremonie. For he is brought into ſome publike place, in the open ſight of the people; & there after he hath pronounced the words of the firſt Commaundement, in the law of MAHOMET (before recited) with his eyes and forefinger lifted vp towards the heauens, then is hee circumciſed, and hath alſo a newe name giuen him, his former name beeing changed; whereas the Turkes do vſe to giue the names to their owne children at the time of their birth, and ſo continue them after their Circumciſion. Now after that anie Chriſtian is thus circumciſed, he is carried about al the quarters and ſtreetes of the Cittie, with great triumph and ioy of the people, who haue drummes and trumpets ſounding before them: & beſides diuers gifts and rewards beſtowed vpon him, he is made free for euer after from all tributes and exactions. Through the deſire of which gaine & priuiledge, many of the *Greeks* (whom the Turkes call *Vrmulur*) and manie Albanezes (whom they call *Arnantlar*) doo willingly offer themſelues to be circumciſed. Howbeit, if anie happen to bee circumciſed by compulſion for anie offence committed: as for ſtriking of a Muſulman, or for blaſphe-

The manner of Turkiſh circumciſion done vpon Chriſtians, and other Strangers.

blaſpheming of MAHOMET, or any ſuch like treſpaſſe (which hath happened to diuerſe.) To ſuch a one, they doe not giue any giftes or preſents. And yet hee ſhall be freed from the payment of taxes and tallages, as other Muſulmans are.

By the manner of the Turkiſh Circumciſion heere recited and diſcouered: it appeareth, that though in the ſubſtaunce and matter of this ceremonie, they doe agree with the Iewes: yet in the forme thereof, they do differ and diſagree in many things. As firſt in the time: For whereas they circumciſe not their children till the eight yeere of their age: the Iewes vſed it the eight day after the birth of their infants: to whome alſo they gaue their names at the time of their circumciſion, cõtrary to the order and cuſtome of the Turks and other Mahometiſts. Next, they vary in the place alſo: for the Iewes did it openly in their Temples, and not in their priuate houſes, as doe the Turkes. Againe, the Iewes did neuer bring any to be circumciſed, but they did it with ſingular reuerence and ſolemnity, and with great religion and deuotion, eſteeming it as a moſt holy and ſacred ceremonie or ſacrament: and as a parte of their diuine ſeruice to be performed towards God, and vſing it as a viſible and aſſured ſigne of his grace, loue, and fauour towardes them: whereas the Turkes (although they repute and take it as a ſpeciall marke of their religion, and of their ductie and ſeruice to MAHOMET their Prophet,) yet in the doing thereof they ſhewe little or no deuotion: neyther doe they take it as a ſignification of any ſpeciall benefite expected from God: but they marke it rather as an occaſion to ſatisfie their owne delights and pleaſures, by feaſting, banquetting,

The differẽce betweene the Turkes and Iewes in their Circumciſion

quetting, and ſuch like kinde of triumphes: and for an outward ſhew and brauery in a glorious oſtentation of their ſect, and to grace it in the eye of the worlde, more than for any holineſſe or religion which they imagine or conceiue in it. Laſt of all, the Iewes didde neuer conſtraine any ſtrangers to be circumciſed, but onely vſed it to their owne children, or to ſuch as did willingly conforme themſelues to their religion or ceremonies; or ſuch as were bought and ſolde vnto them to be their ſeruants, and ſo were to be incorporated into their nation: but the Turkes contrariwiſe doe ſeeke by all meanes both to drawe, and to enforce all perſons of all Nations to communicate with them in the obſeruation both of their religion, and of the ceremonie of circumciſion, ſuppoſing it to be one of the chiefeſt thinges wherein they can make ſhew of their honour and loue to MAHOMET, according to the preſcript rule of their firſt commaundement. In the explanation whereof, for that (I doubt me) wee haue exceeded, we will therefore proceede to the expoſition of their ſecond precept.

The explanation of their ſecond Commaundement, touching the obedience of children towards their parents.

Cap. 7.

IN their ſecond Commandement is required ſuch dutifull regard and obedience of children towards their parents, that they are forbidden to oppoſe thēſelues againſt them, or any way to contradict them either in word or deede. It enioyneth them alſo to take carefull heed,

and to vſe al poſsible diligence, that they do not giue them anie cauſe or occaſion of complaint, greefe or lamentation. And if by chance it happen that their parents fall into pouertie, or be preſsed with any wants or penury, or with any miſhap or miſfortune whatſoeuer, their ſons ſtand charged by vertue of this commaundement to ſuccour and relieue them both with their ſubſtance, and with their beſt aduiſe and counſel: Inſomuch that they muſt not ſtick to imploy & ſpend all their wealth for the good and welfare of their parents. Moreouer, this do they adde vnto this commandement, that the children do in any caſe take heed how they do drawe the iuſt and lawfull curſe of the parents vpon them: for they are of opinion, that the curſe that proceedeth from parents againſt the children wil light vpon them ſo heauily as it will cauſe their vtter ruine and deſtruction: and that all the water of the bottomleſſe ſea, nor of all the riuers in the world will not be ſufficient to waſh or ridde away that curſe from them: nor that any ſorrowe, repentance or contrition of the heart, nor any reformation or amendment of life, nor yet any puniſhment or plagues ſuſtained for the ſame, (how great and greeuous ſoeuer they be) will be able by any meanes to take away the burthen thereof from them. Beſides, it is expreſly affirmed in their Alcoran, That God will neuer pardon and forgiue thoſe children who are ſo accurſed by their parents: vnleſſe that the parents themſelues doe voluntarily of their owne accord, and in expreſse termes firſt remit and pardon them, and doe remoue their curſe from them. And in very trueth both parents and children doe amongeſt themſelues well agree in this point: for the parents doe

Opinion of the Turkes touching the curſe of parents vpon their children

ſo vſe & accuſtome their children euen from their infancie and tender yeeres, That they hold nothing more deere and pretious, than to yeeld due honor and reuerence to their parents. And they be ſo carefull in the performance thereof according to the preſcript rule of this commandement, that this piety ſeemeth to be ingendred with them euen at their birth: or to be infuſed into them (as it were) in the cradle. Inſomuch as it is a very rare and ſtrange thing amongſt them, to ſee anie examples of diſobedience in the children againſt their parents. The which their ſingular vertue and pietie in this behalfe, cannot be imputed to any other thing than to their great care and regarde which they take in the education of their children. For they haue a ſay-
" ing amongſt themſelues: That if a tree be planted in
" a barren ſoile, it can not bring forth fruit of a pleſant
" taſte, but that the tree will bee of the nature of the
" ground, & the fruit will be of the nature of the tree:
therfore their principal care & indeuor is, that by how much the more the age of their infants is ſubiect to tẽderneſſe and ſimplicitie, ſo much the more carefully to traine them vp to modeſty & good behauior, to piety and to vertue. And they hold it neceſſary that the parents ſhuld in this thing ſpecially make a ſhew of their loue & affection toward their children: bicauſe hauing once brought them by moderat chaſticement to tread in the path of vertue: it may be a meane afterwards when they grow to yeeres, that the diſcipline of their parents will be ſtill before their eyes, and will remaine ſo deeply imprinted in their mindes, that they will neuer forget their fatherly admonitions, nor pretermit that obedience which is due to them.

The notable care of parẽts in the education of theyr children, and the great obedience of children to theyr parents amõg the Turkes.

Sentence of the Turkes.

The Explanation of the third Commaundement of the Turkes law, touching their behauior towards all men. Cap. 8.

The behauior of the Turkes towards all persons, required in their law.

THe third Precept of the Turkes Lawe, is deriued out of the Lawe of Nature, and consenteth also with the Rules of Christianitie: Both which doo will, That no man doe that vnto another, which they would not haue done vnto themselues. Vppon this Commaundement they doo imply thus much; That euerie man is bound to carrie himselfe towards his neighbour with all kinde of pietie, faithfulnes, and amitie; That they liue peaceably and quietly together in vnitie & concord; That each man loue other as himselfe; That they vse loyaltie, plainnes, and good dealing one to another, without fraud or dissimulation; and, That they yeeld their due obedience to their Superiours and Magistrates, and to deale faithfully & vprightly with euerie People and Nation, with whome they haue anie affaires or busines, either by traffique, bargaining and selling, or in anie other kinde of contract whatsoeuer. Besides, if anie man doo chaunce to be tempted to hurt or defraud another, and that he doo finde his thoughts and cogitations enclining and yeelding thereuntoo: he is commaunded by this Law presently to bethinke himselfe, and to enter into this consideration; That if another should intend the like iniurie & purpose the like matter against him, whether he could or would be contented (without anie impatiencie, and with a quiet minde) to suffer and endure it. For by such cogitations and good meditations, they say, It is ea-

is eaſie for any man ſo to frame & inure his affections, that he ſhall ſoone abſtaine from doing anie harme, iniurie, or outrage vnto his neighbour.

Vpon the equitie of this commaundement (as it ſeemeth) is the ciuill Iuſtice of the Turkes (for the moſt part, and in moſt caſes) grounded: excepting onely certaine principall caſes, as of theft, periurie, treaſon, murther, and ſome other of that kinde. For in all other matters of priuate and perticuler iniurie done between partie and partie, they doo proceed (in their puniſhments) *per legem talionis*, by the law of like for like: as tooth for tooth, eye for eye, hand for hand, according to the ancient law and vſage, ordained in the Iewiſh eſtate by God himſelfe in the law of Moſes. According to the which, they doo hold it a ſouereigne and eſpeciall point of iuſtice; That euerie man doo reape that meaſure, which he meateth vnto others: and in all offences of leſſer conſequence, that the ſame proportion of puniſhment bee obſerued and done vpon the Offendour, which was by him intended or executed againſt the partie violated & offended. So preciſe and vpright is the law and religion of the Turkes in this behalfe, teaching them to haue a ſpeciall regard of iuſtice and equitie in all their actions and dealings between man & man: howſoeuer in the barbarouſnes of their owne cruell ſauage, & corrupt natures, they do ſeeme altogether to be peruerted & alienated from the ſinceritie of that law, through a naturall hatred & enmitie to Chriſtians, towards whom in moſt of their Actions they doo make ſhew, that they haue little regard of that iuſtice, equitie, or humanitie, which is ſo commended vnto them in this Commaundement.

Ciuill Iuſtice of the Turkes for the moſt part grouded on the third Commaundement of theyr law: and yeelding like for like.

The exposition of their fourth Commaundement, touching the maner and ceremonirs of the Turks in their prayer.

Cap. 9.

IN their fourth precept it is enacted, That the Turkes do repaire fiue times euery day at the houres and times limited and appointed vnto their Temples, which in their language are called, *Meschit* or *Mosche*: and that they doe come prepared therevnto, with their mindes well disposed, and with good deuotion. The first of those appoynted times for their comming to the Church, is before the sunne rising: which time they call *Tamzit*, or *Salanamazzi*. The next is about noone or midday, of them called *Hulenamazzi*. The third houre is alittle before sunne set, which they terme *Inchindi namazzi*. The fourth is after sunne set, and they call that time *Acsanmamarri*. The fift and last houre of their deuotion, is at the time that they prepare themselues to sleepe, being about the secõd houre of the night, which in their language is named *Iatsi namazzi*: Al these houres are ordained by a solemne rite & ordinance for the Turks to betake themselues to their prayers and orisons. And therefore at all these times, when they are to goe vnto their *Mosches* or *Meschits*: certain of their Priests whõ they call *Meizin*, get vp into the towers of their Temples, which are built round in the manner of watch-towers, or lanternes, and are of a wonderfull height: and

The ordinary times of praier vsed by the Turkes.

and there they doe ſing out aloud a certaine Hymne or Song: after which they doe pronounce aloude a certaine prayer (which they call *Exenochmach*) wherein they pray to God to ſend diſcord & diſſention amongeſt the Chriſtians. Then doe they three times repeat theſe wordes: *Allah Hethber*, that is, God is God alone. This done (which is as it were) a ſummons or meanes to call the people together to their prayers (for that they haue no vſe of Bels:) Then they thatare diſpoſed to pray make themſelues ready to goe to their Temples, which they do in this manner. Firſt they go to the neceſsities of nature, to empty their bodies from inward filth. That done, they waſh themſelues all ouer with faire and freſh water. And this cuſtome doe both men and women obſerue very religiouſly: hauing done bathing of themſelues according to their vſuall order, they do thrice ouer-waſh their hands, and three ſeuerall times alſo do they waſh their mouthes, and ſo their noſe, and their face likewiſe, and after that their armes euen to their elbows, and then their eares. And with both hands together do they vſe to waſh & rubbe their neckes, each of theſe after other. Whileſt they are thus waſhing of all theſe parts of their bodies: They do recite theſe wordes of one of their Pſalmes, *Eleache, motte ohi affro.* Then laſt of al they waſh their legges vp to the knees. And whileſt they are girding themſelues and putting on their waſte, they doe pronounce another pſalme in theſe wordes, *Li illa phi circiſon.* Thus hauing made themſelues all cleane & pure as they ſuppoſe: Then do they ſet forwards towarde the Temple with a very ſoft and eaſie paſe, for they do thinke it an vnſeemely thing for a man to be immode-

The manner of the Turkes, both how they are aſſembled, and how they prepare themſelues to their Praiers.

rately

rately hasty in his going: and that it is as if a man were flying and running away. And they are of opinion also, that such speedinesse and swiftnesse of pace doeth hinder the deuotion of their mindes, and doth make them lesse intentiue to their prayers. If any of them, as they go, happen to belch or breake winde, they think that all the former washing and cleansing vsed by that person is in vaine, and to no purpose: and they holde it requisit, that he returne home againe, and new wash himselfe as before. If any of them through sloath and lazinesse do neglect this ceremonie of washing themselues, they are fully persuaded, that the prayers of such are not onely not heard, but that they drawe vpon them by this sinne the wrath and indignation of God more greeuously, than they could obtaine grace and mercy by their prayers made vnto him. So great holinesse doe they impute to this outward ceremonie, being more than pharisaicall superstition. After they haue in this maner prepared themselues to their prayers, & that they be assembled in their Temple, they do altogether, and all at once turne their faces towards the South, contrary to the guise and order, both of the Iewes and Christians, who vse to pray towardes the East. Then their *Meizin*, or some one of their Priests standing vp, with their bodies streight and vpright, doe openly reade those same Hymnes or Psalmes, which they before sang vppon the toppe of their Towers. Vppon the first hearing of their voyce, euerie man doeth presently thrust both his hands betweene his waste & girdle, so that they stand as if their hands were tied and bound to their bodies. And they cast downe their heades towardes the ground with a

The maner of the Turkes praiers in their temples.

wonderfull ſhew of deuotion: and without any mouing or ſtirring of any part of their bodies at all, as if they were in a moſt profound ſtudie or contemplation. Then riſeth vp another Prieſt of another order (whome they call *Imam*) and with a high voice readeth a Pſalme. And the Meirin anſwereth him in manner of a Clarke. As ſoone as this Pſalme is ended, all of them doe foorthwith fall flat vpon the ground crying *Sabanalla, Sabanalla, Sabanalla:* That is, *O God bee mercifull vnto vs moſt miſerable Sinners.* Then one of their Prieſts (who is as it were maſter of the ceremonies) beginneth a praier which (as they affirme) was firſt inuented and vſed by MAHOMET himſelfe, and by him taught to his Diſciples: All the people likewiſe lying ſtill proſtrate vpon the ground, doe with a lowde and high voice ſay the ſame praier together with their Prieſt in this manner. In the name of the religious and mercifull God: praiſed bee the Soueraigne Lord of the world, the pittifull, the mercifull: The Lord of the day of iudgement. Thee we ſerue, from thee we looke for helpe. Shew vnto vs the right way, that which thou haſt ſhewed vnto thy Prophets: not that for which thou art angrie with the wicked. *Amen*. Thus doe they continue lying proſtrate on the ground vppon their faces, till ſuch time as their *Imam* haue againe repeated and reade ouer the Himne or Pſalme laſt before receiued. Which being done, all of them doe riſe vp together and at one inſtant: and this manner of praying do they reiterate oftentimes, three, fower, or fiue times more or leſſe according to the ſolemnity of the time, in ſuch order as is preſcribed vnto them in their law. At the length, all of them fall downe

A praier vſed by the Turkes ſuppoſed to be made by *Mahomet*.

vpon their knees: And then their Meizin with a lowde and audible voice, and with great ceremonie praieth vnto God, that it would pleaſe him to graunt his grace and ſpirit vnto the Chriſtians, Iewes, and Greekes, and to al other who are Aliens & ſtrangers from their faith, that they may imbrace the law and religion of MAHOMET. This praier ended, they do draw their hands all at once from vnder their girdles: And then lifting thē vp towards heauen, they doe crie with a lowde voice, *Amin, Amin.* Afterwards hauing wyped or ſtroked their eyes with their hands, they doe returne euerie man to his home.

Fridaies kept for holyday by the Turkes.

On the Fridaies: (which they call *Glumaagun*, and is by them obſerued for a holy day in the ſame maner as the Chriſtians doe keepe the Sunday or Sabaoth day, for that MAHOMET (as they ſay) was borne vpon that day.) And likewiſe vpon their faſting daies, they haue an order in their praiers ſomewhat different from their other daies. For vpon that day certaine of their Prieſts (whome they call *Antippi*) hauing vſed diuers & ſundry ceremonies in a certaine place, which (being in the middeſt of their Temple) is ſome 30. ſteps high, and is more eminent then the other parts of their Temple: from thence (as it were) out of a Pulpit he readeth vnto them ſomethings concerning the life of MAHOMET: After which, two little boyes ſtand vp ſinging certaine praiers: who hauing ended their ſongs, then beginneth the Prieſt and all the people to ſing a Pſalme with a low voice. And then for halfe an hower together they cry *Illah Illelath*: That is, *Ther is but one God.* Thus when they haue made an end of all their praiers: One of the *Antippi*, out of that high place before mentioned ſhew-

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eth forth vnto the people a Launce & a Cimitary: And ſo exhorteth them to be ready with ſword in hand, & to vſe both their ſwords and their Launces for the defence of their religion, againſt all ſuch as are enemies to the law of MAHOMET.

What perſons may not enter into the Churches of the Turkes, nor be preſent at their prayers.

You haue heard in what manner the Turkes do behaue themſelues, & what ceremonies they do vſe both before their comming to the Temple, and whileſt they are at their praiers: Now in a worde or two ſhall bee ſhewed, what perſons may lawfully reſort and enter into their Churches, and be preſent at their praiers, and who they be that bee forbidden ſo to doe. Firſt themſelues do neuer enter into their Meſchits, vnleſſe it bee of purpoſe to pray either in priuate, or at their vſuall howers of praiers. Beſides it is not lawfull for all ſortes of people to come thither: But many are interdicted and debarred both from entring into their Meſchits, and from communicating with them in their prayers. Such are all thoſe that haue cõmitted murther or manſlaughter, or are infected and polluted with any knowen and notable vices. Beſides all notorious drunkards, and all gameſters and ruffians, all adulterers and vſurrers: all ſuch as are deformed and diſeaſed, or of an vnſound conſtitution of their bodies. Moreouer all kinde of women vnmaried, and thoſe that are of a lewd and vnchaſt life, as bawdes, whores, curtizans and ſuch like, they are debarred from entring into their Temples, for they holde them to bee filthyly polluted and vncleane. Howbeit married wiues, maidens, and ſuch as haue beene widdowes but of fiue weekes continuaunce, maye haue lawefull acceſſe, and bee preſente

at their praiers. Notwithstanding all the women doe stand apart by themselues and seuered from the men, in a peculiar place purposely appointed for them: so as they may not bee seene nor perceiued by them. And this they doe, least that the men by the sight of the women in the time of praier, bee drawne away with vnchast and vncleane thoughts, wherby both themselues and their Temples should be defiled with the sinne of vncleanesse. All this are they bound to obserue by the law of MAHOMET: And all in generall are enioyned diligently to repaire to the Temple & to be present at their ceremonies: Howbeit the women vse not to goe euerie day to the Church to praiers, but onely on the Fridaies, and at their feast of Easter. Yet if any man either for slouth or for the care of worldly matters, do neglect to frequent the Church at times of praier (especially on such daies as are appointed for their solemne Fast) They doe holde that man farre worse then any Christian: And after his death, they will not vouchsafe him any honest buriall, but casting forth his body among the carcases of such as haue bene quartered and dismembred by the executioners, they doe leaue him to the praye to bee deuoured and eaten of dogges, and of the foules of the ayre.

The Expoſition of the fift Commandement touching the manner of faſting amongſt the Turkes.

Cap. 10.

IT is a duty neceſſarily required of the Turks by the fift Commaundement of their lawe, That in euerie yeare they doe conſecrate one whole moneth to ſolemne faſting, allowing thirtie daies to the moneth. Yet they doe not alwaies obſerue one and the ſame moneth for their faſt: But if their faſt be this yeare in Ianuarie, the next yeare it is in Februarie. And ſo they goe on in that order, altering euerie yeare from one moneth to another. This time of their faſt, (being not vnlike to the time of Lent obſerued by the Chriſtians) they call *Remezan*. And they doe obſerue and celebrate it with exceeding ioyfulneſſe, and (in their kinde) with a wonderfull ſhew of Religion: the manner whereof is thus: During all that day which is dedicated to faſting, they doe abſtaine not onely from eating and drinking, but they are verie carefull alſo to keepe themſelues from any ſinne: And they taſt not of any meate or drinke till ſuch time as they ſee the ſtarres ſhining in the firmament. Then doe they fall to banqueting, and making of good cheare almoſt all the night following: gorging themſelues with the moſt delicate and daintie meates that can be gotten: Not vnlike thoſe ſauage beaſtes, which lurking all daies in their Dens, doe raunge abroade in the night ſeaſon to ſeeke their food. If any Turke what ſoeuer (after hee is paſt ten yeares

The time and order of faſting amongſt the Turkes.

of age) be found during the time of their faſt to taſt of any meate or drinke, he is ſure to be puniſhed moſt extremely. For hee which will not chaſtiſe his body by faſting, ſhall bee grieuouſly chaſtiſed either with the Baſtonado, or with whipping: And the order is, that he ſhall haue two & thirtie ſtripes at the leaſt. If any be abſent from the Temple vpon their day of faſting, vpon him ſhall that puniſhment bee doubled. Who ſo euer taſteth of any wine on that day, hee is put to open ſhame and infamie, and being made a ſcorne & laughing ſtocke to all men, hee is carried about with a certaine Hat on his head like a Myter, vpon the which is written in paper the fault that he hath committed. And then doe they giue him double the puniſhment afore ſpecified: And beſides for euery ſtripe or ſtroke which he endureth, hee is enforced to lay downe an *Aſper*, (which is a peece of monie vſed amongſt the Turkes, of which foure and fifty make an Italian Duckat.) And this puniſhment is inflicted vpon him by one of their Magiſtrates, whome they call *Cadi*. They ſay that MAHOMET did firſt inſtitute and ordaine theſe daies of faſting: And that he himſelfe did ſo religiouſly and deuoutly obſerue them, that (as they pretend) by meanes thereof he obtained a lawe from God, by which hee ſhould rule and gouerne his people. When the thirtie daies of their faſt are expired: Then (in token of their ioye, for that God did heare the praiers of their Prophet MAHOMET, and did reueale vnto him the lawes, according as he deſired) They doe with great triumph & ſolemnitie for three whole daies together celebrate a feaſt, which is as their Eaſter, and they call it in their language, *Vlubairam*. At which time they doe vſe to annoynt

The puniſhment inflicted vp on thoſe that obſeru not the cuſtome of faſting amonſt the Turkes.

noynt the nailes of their fingers with a kinde of oyntment which they call *Chena* or *Chua:* which maketh their nailes very red: And with the ſame doe they die the feete and tailes of their horſes: And the women beſides their nailes, doe annoint both their hands & feete therewith.

Two months and ten daies after this feaſt they haue another Eaſter which they do vſe to celebrate in the citie of Mecha in Arabia, where they doe goe on pilgrimage, and by the way doe reuerence & viſit the Sepulcher of MAHOMET. This their latter Eaſter they cal *chucci*, or *Chazi: Bairam*. But it is with leſſe ſolemnitie then the former, and without the obſeruation of any faſting daies going before it. Howbeit it is very religiouſly ſolemnized by all thoſe that goe on that pilgrimage, and do vſe to viſit the Sepulcher of their MAHOMET. From whence grew the firſt inſtitutiõ of the Mechits: whom the Turkes call *Chazi*, or *Chare*, which is an order very reuerent and greatly eſteemed amongſt them. Touching the manner of thoſe pilgrimages with the ceremonies therein vſed, and other matters appertaining thervnto we ſhall haue occaſion hereafter to expreſſe.

The Ezpoſition of the ſixth Commandement: concerning the ſacrifices and Almes of the Turkes.

Cap. 4.

BY the ſixt precept of their law: The Turkes are bound once a yere during the ſolemnity of their feaſt of Eaſter to offer vp ſome ſacrifice, euery one acccording to the proportion of his welth, & the meanes of his abilitie. This their ceremonie

remony of ſacrificing is in the nature of an Almes: And (as they ſay) MAHOMET was the firſt author & inuentor thereof, vpon this occaſion. Whereas ther was an olde & auncient preſcribed by MAHOMET: That euerie one of his Diſciples & the profeſſours of his Religon ſhold be bound to pay an yerely penſion or ſumme of mony out of all their goods and ſubſtaunce, after two of the hundreth, to bee diſtributed and beſtowed for the reliefe of the poore. His ſubiects thinking this tax or payment to be very grieuous and burthenſome vnto them did requeſt him to eaſe thē of that charge and to mitigate the ſame. Wher vpon MAHOMET abrogating that law of contributing of mony, did in ſteade thereof ordaine this law of ſacrifices. The manner of which is as followeth, euery man being to prepare ſome beaſt to be ſacrificed, the vſe is for thoſe which are of the better ſort to prouide either a young Steere or a yong Horſe, of an excellent ſhape and forme. The which being killed in a place publikely ordained of purpoſe, the fleſh of the ſlaine beaſt muſt be giuen amongſt the poore: & the owner (whoſe offring it is) muſt not in any caſe reſerue any part therof to himſelfe; for they are of this beliefe: That the ſacrifice is not pleaſing nor acceptable vnto God, if any part of the ſame (be it neuer ſo little) be detained from the poore. And therefore the manner is at that time for one neighbour to bee gueſt vnto another, and they doe inuite each other to eate and drinke together. The common ſorte of people do vſe to offer vp a goodly fat Ramme, the mouth and feete whereof muſt be blacke, all the reſt of the body white, and the Hornes great and bigge. They doe make great accompt of a Ramme thus marked and of his forme:

The cauſe and maner of the Turkiſh ſacrifice.

And

And euerie houſholder doth take great pleaſure & delight, to offer vp ſuch a one for his ſacrifice. They are wonderfully zealous and forward to this kinde of ſacrifice; for they are fully perſwaded, that they do therin notable ſeruice to God; and, that this is a deede of Mercie, verie pleaſing and acceptable to him. When they are to make their ſacrifice, they doo make choyce of the beſt and goodlieſt beaſts that can be gotten, and they buy them with their beſt money, and that which is well and honeſtly gotten: for, to buy it wyth mony gotten by vſurie, by the ſale of bad wares, by ſtealth, or by anie vniuſt or fraudulent meanes, they hold it a verie wicked and vngodly thing: and they doo certainly beleeue, that ſuch a ſacrifice will not be auaileable to him that offers it; but rather, that God will accept it as the offring of him, from whome the money was wrongfully gotten & detained. The place where the beaſts are killed they call *Canaara*, that is, the place of ſacrifices. They doo vſe (according to the manner & cuſtome of the Iewes) to cut the throat of the beaſt which they ſacrifice: and in the dooing thereof they pronounce theſe words, *Bicimilai, rhuhemun echini ac Iotuna corbumala chebul chela*: the meaning whereof is this, In the name of him that made heauen & earth, and whatſoeuer is in the world; and to his praiſe and honor be this ſacrifice offered: who of his vnſearchable and infinit goodnes, vouchſafe to accept the ſame as a pleaſing and acceptable ſacrifice. As ſoone as the beaſt is ſlaine, they cut the fleſh into verie little or ſmall peeces, and (hauing ſprinckled them with ſalt) they diſtribute them amongſt the poore; which being done, they pay the Butcher for his paines, and ſo do return home-

ward glad and ioyfull. They are perſwaded alſo, that if anie doo offer vp anie other ſacrifice in ſecret and vnknowen to others, that the ſame is double acceptable vnto God. This Ceremonie of ſacrificing, they hold to be deriued from Abraham: for that when he was to offer vp his onely ſonne Iſaac by Gods commaundement, it was the will of God that an Angell ſhuld preſent vnto him a goodly Ramme, to be offered in ſteed of his Sonne. The which Ramme (they ſay) was lyke in forme vnto that which is before deſcribed.

Of ſacrifices done by the Turkes in the nature of vowes.

Beſides this publique order of ſacrificing vſed by the Turkes for almes, they haue another kind of ſacrifices; which being vſually done in priuate, are in the nature of vowes: which in their language are called *Chorbon*. For whereſoeuer anie one of a Familie falleth ſicke, or is in anie other danger or extremitie; they do promiſe to offer vp ſome beaſt in ſacrifice vpon the recouery of their health, or their deliuerie out of that danger. For they doo imagine, that this is a ready meane to recouer the partie diſeaſed, and to reſtore him to his health; as alſo, to free them from all dangers and extremities: euen as that ram (ſhewed vnto Abraham by the Angel) did ſaue the life of Iſaac. Howbeit they do think, that they are not bound to performe their vowes, vnles the partie doo finde health or ſafetie after the vowe made. Which if he do, and that thereupon ſuch ſacrifice bee to be offered: Their maner is to deuide the fleſh of the ſlaine beaſt into 4. parts: one of the which, with the skin, feet and head is giuen to the Prieſt for his fee; another part is giuen to the poore; the third is imparted to their next neighbors; & the fourth part of the fleſh is eaten by them of the houſe where it is offered: who

doo

doo vse to feast & banquet therwithal, which it is lawfull for them to doo. And they are vndoubtedly perswaded, that in this action also (as in the residue) they doo yeeld vnto God very good and acceptable seruice.

As concerning their priuate almes, the law of MAHOMET doth prescribe; That they should be voluntarily giuen, and of the proper motion and priuate disposition of the party. For they do hold that those almsdeeds are not in anie sort pleasing nor gratefully accepted of God, which are giuen vnto men who doo craue or beg them. The common people, and such as are of the meaner sort, are enioined by their law to part with somewhat to euerie begger that they meete withall: but for the richer sort, there is no such certain and precise order set downe; but that they are commanded to extend their bounty & liberality to the poore, according to the measure and proportion of their welth & abilitie, euerie man as his conscience shall lead him: and therfore they hold it requisite, that they make diligent search and enquirie, whether that anie of their neighbors (through age or pouertie) be in want, and haue need of releefe: and whether there be anie widdowes or orphanes, whose estate requireth to bee releeued by others, and are not able to helpe themselues. If they finde or heare of anie such, they doo indeuor presently to supply their wants and necessities; and that in the most secret and close manner which they can possiblye deuise: imagining this kind of almes to be the cheefest worke of mercie, and to be (aboue all other) vnto God most acceptable. For this cause they doo vse to send abroad their seruants secretly & purposely to enquire amõgst their neighbors, & know which of thẽ haue any

Charity of the Turkes to the poore.

need either of money, or of any other thing neceſſarie for the ſuſtentation of themſelues or theyr families. Yea more than that, their Charitie is ſo great towards the poore, that manie times they will not diſdaine to lodge them in their own houſes, & to feed them with their own meate. And herein they make no difference to whom they doo extend their charitie, whether to Turks, Iewes or Chriſtians: for they haue theſe words vſually and often in their mouths; That the naked are to be cloathed, and the hungrie are to be fed; for that theſe are the true workes of mercie. In their *Muſaph* or *Alcoran* they haue theſe words; If any man did wel & throughly vnderſtand, how worthie and heauenly a deed it is to giue almes largely & abundantly, he wold not make ſpare of his own fleſh, but would euen teare one peece of his body from another to giue it vnto the poore. And againe, If Beggers, and ſuch as for ſloath and lazines doo get their liuing by crauing of others, did know how great plagues and puniſhments were prouided for them, they would rather eate their owne fleſh, than to get their liuing by loitering and begging. For they haue this written in their Lawe, *Sade ceatul Balla Ali:* the meaning whereof is, That almes deedes doo deliuer the giuer from all troubles and calamities, and doo impoſe the ſame vpon the poore that receaue their almes. And this is the cauſe (as they beleeue) why beggers are ſeldome or neuer without ſores or malanders in their bodies, but are alwaies full of infirmities as if one diſeaſe did follow ſtil after another, & one calamitie did euer haſten in the necke of another.

Opinion of the Turkes of almes & beggers.

The exposition of their seuenth commaundement concerning the manner of marriages amongest the Turkes.

Cap. 12.

IT is a duetie necessarily imposed vppon all Turkes by the seuenth Precept of their law: That each man as soone as hee attaineth to fiue and twentie yeares of age, doo presently betake himselfe to marriage: and that euery one doe make choice of a wife by his own liking and contentment, to the intent he may increase, and multiply the Mahometan sect and religion. For this cause in their marriages (which they call *Eulemmech*) they are commanded, not to haue a respect to the satisfieng of their carnall lustes and appetites, nor to the gathering of wealth and riches: But that (hauing in minde howe the first man Adam was ioyned vnto Euah onelie for procreation sake, for the multiplication of mankinde vpon the earth) they should therefore in contracting of their marriages, follow that same order, and doe it to that ende for the which God did first institute and ordaine it. For they doe holde, that it is a manifest signe of the loue and fauour of God towardes them to haue store of children. And therefore they doe not onelie condemne the errour of the Moonkes and Nunnes amongest the Christians: who doe seeme to reiect and contemne the blessing of God, by leading a single life, and not obseruing the commandement giuen by GOD vnto man at his creation when hee willed him to encrease and multiply: by the which (as they say) all men are bounden to

Opinion of the Turkes touching the necessitie of marriage in all men.

marrie. But they do affirme alſo, that euen the bruit beaſtes, the trees of the field, and other inſenſible creatures, which bring foorth their fruite in their due times and ſeaſons, are farre better, and more highly to be eſteemed than thoſe men, who leading a ſingle and vnmarried life doe not augment the number and ſocietie of mankinde. And they thinke it a thing impoſsible for any man liuing out of matrimonie, either to pleaſe God, or to be accounted iuſt and honeſt, or elſe to obſerue any of the laws or commandements of God.

The auncient order of marriages amongeſt the Turks

Touching the ſolemnitie of their marriages: they eſteeme it an vnſeemely and prophane thing for the Bride to be brought home to the Bridegroome with ſound of Trumpets, vialles, and other muſicall inſtruments. But they thinke it meete that it be done rather with holy and deuout praiers, and with thankeſgiuing vnto God. Moreouer, when the ſpouſe is come to the houſe and dwelling of her husband, and that the time is come for them to be ioyned and linked together in wedlocke, then they holde it requiſite, that the married couple do preſent themſelues before god with great reuerence: and that in all humilitie they do pray vnto him to graunt them a long, quiet, and peaceable life: & that it would pleaſe him to keep and preſerue them from al diſcord and diabolicall diſſenſion, from wrath and furious anger and debate, and from all other miſchiefes and miſfortunes: and that ſhe do deuoutly pray vnto God to make her fruitful, and bleſſe her with the happy increaſe of children. After that all theſe ceremonies and ſolemnities are ended, then are the married couple brought to their chamber where their bed is

proui-

prouided and made ready for them in a very darke and obſcure place, becauſe they may not diſcouer each others ſhame and ſecretes. The next morning at the breake of day, the husband is bound by their lawe, to demaund of his wife whether ſhee haue the knowledge to reade or not. If ſhee be ſo ignorant that ſhee can not reade, then is he from time to time to teach, & inſtruct her. Likewiſe, if the wife be skilfull in reading, and the husband not, then is ſhee bound to learne and inſtruct him: and both of them are ſtrictly commaunded, before all things, to reuerence and embrace piety and vertue, and to abſtaine from all kinde of vice and wickednes. For they haue this ſaying, *Tirciur Birici Iedices Ichiſi, Ciuccura Duſcer:* that is, If the blind leade the blinde, both of them fall into the ditch. This was the ancient maner of contracting of marriages amongeſt the Turkes, and many of them doe yet obſerue and vſe the ſame euen at this day, as being loath to forgoe their old cuſtome, and to exchaunge it for a newe vſage. Howbeit the common ſort of Turkes haue nowe taken vppe an other manner of marriage, and they doe obſerue a newe order, the which doth ſeeme to reſemble a beaſtiall and brutiſh kinde of voluptuouſneſſe rather than the ſanctitie of a pure and lawfull matrimonie. The manner whereof is as followeth.

If any man be in loue with any maide whatſoeuer, he doth preſently demaund her of her father in marriage: if the father doe like of the man, and be contented to make him his ſonne in lawe, he demaundeth of him a peece of money for the marriage of his daugh-

The common vſage and ceremonies of the Turkes in their marriages at this day.

daughter, more or leſſe according to his abilitie, which they call *Chebin*, and is in the nature of a dowrie. For amongeſt the Turkes it is not the cuſtome for the women to haue any portion or marriage money giuen with them: but the husband is cõpelled to giue a portion for his wife: the which ſumme hee is to pay vnto the father of the Bride immediatly before the ſolemnizing of their nuptialles, or to her next kinſman, or to him that is Gardian vnto her (if her father be not liuing) who doth forthwith beſtow the ſame, and lay it out vpon apparell and other neceſſary furniture for the Bride. The fathers conſent being had, and after that they are agreed vpon the marriage, then muſt they acquaint the Cady or magiſtrate with their purpoſe of marriage, to whome they are to pay a certaine quantity of mony in nature of a Taxe impoſed vpon marriages, which they call *Naip*: Whereupon the Cadi hauing recorded the names of the parties who are to bee married, they may procceede with their marriage: otherwiſe if they ſhuld mary before they haue acquainted the Cadi with it, he hath authoritie to puniſh both of them. This being done, when the marriage day approcheth, the mother of the bride being accompanied with other women of her bloud & kinred, doth foure dayes before the wedding goe from houſe to houſe to inuite all thoſe women and maidens to the marriage of her daughter, whom they do deſire to haue preſent at the wedding. And they doe vſe to bid a hundred or two hundred, ſometimes more, ſometimes fewer, as they are able, to honour them with their preſence. Afterwardes, the day next going before the marriage the bridegroome ſendeth certaine of his friends to the father

father of the ſpouſe, earneſtly intreating him to prepare for the ſending of his daughter vnto him with all ſpeede poſsible: and to ſignifie vnto him likewiſe that hee hath appointed and taken order with ſome of his friendes to ſee her conuayed to his houſe. Each of theſe meſſengers thus ſent from the Bridgroome, haue either a fine ſhirt or a handkercheife beſtowed vppon them from the Bride. In the meane time, the parents of the Bridegroome doe make great preparation for moſt curious and dainty cates, and for all ſuch things as are neceſſary for the entertainement of the marriage gueſts. And they doe make a certaine kinde of ſweete pouder or perfume, both in ſmell and colour like vnto ſpices or drugges pounded together, which in their language they call *Chenu*. After that all things are in a readineſſe decently and finely prepared, they doe put all their delicates and prouiſions in platters and diſhes of ſiluer: which being couered ouer with rich and coſtly clothes, are carried by a company of young youths gallantly and gorgeouſly apparelled, vnto the houſe and dwelling of the Bride, with an exceeding great noyſe of Drummes, Tabers, Trumpets, and other inſtruments of muſike going before them. Being on their way, the whole troope of women and maydens, (who had beene before inuited to the wedding, and are there aſſembled with the Bride to keepe her company) doe goe foorth all together to meete thoſe young men. Of whom receiuing the ſaide diſhes and cates with great reuerence and ſolemnitie, they carry them into the houſe of the Bride: who hauing made merie and refreſhed themſelues, euery one returneth to her owne home, being appoynted to returne thither

againe the next day, at ſuch an houre as the father of the Spouſe doeth then nominate and ſet downe vnto them.

After all this commeth a great troope of men (whome the father of the Bridegroome hath formerly inuited:) All which being mounted on goodly and faire horſes, brauely and richly trapped, doe repayre vnto the Bridegroome and his father: and as ſoone as the Sunne is ſette, they doe beginne to make great ſportes and paſtimes with fire-workes and other artificiall deuiſes, which they doe with great pompe and ſolemnitie. Their ſportes being ended, all the women taking their places according to their calling, doe ſeate themſelues on the ground (in the maner of a Round) vpon cloths of Tapeſtrie richly and curiouſly wouen: and placing the Bride in the middeſt of them, (as it were in a circle) then doe they ſuppe and take their repaſt together. After ſupper ſome of them take harpes, vialles, or ſuch like muſicall inſtruments: vpon the which playing very ſweetely and cunningly, they doe holde on this their mirth and paſtime, euen vntill midnight. Then diſroabing the ſpouſe out of all her garments, they leade her all naked into a Bath, waſhing her with water of a moſt excellent and pleaſant ſauour. And afterwardes putting ſome of theyr powder *Chena* afore mentioned in hote water: and hauing made a kinde of mixture thereof in manner of an oyntment, they do annoynt the haire, hands, and feete of the bride therewithall: and vpon her legs they doe paint (as it were) the forme of floures & other curious workes. And euery one of the women do annoint alſo the thumb of their owne right handes with the ſame

oynt-

ointment. By the which as a nuptiall ſigne they make ſhew, that they were called and inuited by the Bride-groome to his wedding. After al this when they haue reſted an houre or thereabouts, they do returne again to bathing and waſhing of themſelues. Whereuppon thoſe partes of their bodies which had bin before annointed with their *Chena*, do ſhew & glifter as if they had bin painted with gold. Then hauing clothed themſelues with their apparell, they begin to dreſſe & make ready the bride, trimming her and curling her haire, and imbrodering it richly with golde, iewels, and ſuch like ornaments. And thus doe they leade her from the Bath with greater triumph and noyſe than before: ſome of them playing on ſundry inſtruments with diuers ſortes of muſike, others ſinging moſt ſweetely loue Songs and Sonets in Meeter, tuning their voices to the inſtruments, and ſome alſo leading of daunces and Rounds in a moſt pleaſant and ſtately maner. And thus do they without intermiſsion ſpend the night in mirth and meriment till the time of Cocke-crowing: which being once heard, all of them doe with a lowd voyce crie aloft, *Caccialum, Caccialum*, that is, Away, away, for the Cockes begin to crowe. And thus beeing wearied with exceſsiue ſporting, and with good cheere, they betake themſelues for a time to their reſt. Afterwardes at the Sunne riſing they doe haſten from their beds: and repairing to the Brides chamber, they do help to make her ready: In doing whereof, as they are dreſsing & attiring her, and putting on of her garments and ornaments, they doe euer and among with pleaſant ieſtes and loue toyes mocke and laugh at her, twiting her with the pleaſures that ſhall paſse

betweene her & her husband the next night folowing. Thus doe they continue in passing and sporting away of the time, till that the Sagdich (who is the next and the neereſt kinſman of the Bridegroome) doe come to carry away the Bride, for that it is his office to bring the married couple together, and to giue the Bride vnto her husband. Thus the day beeing nowe come, wherein the marriage is to bee accompliſhed: Earelie in the morning the Bridegroome ſendeth vnto the Cady twoo preſentes wyth a Teſtimoniall, wherein is ſet downe what dowrie hee giueth to the Bride, and to agree with him alſo for the payment of the *Naip*, and for his owne fees, the which being done, the Cadi ſendeth immediately to the Bride to knowe if ſhee bee contented: who (haning kept houſe for eight dayes together before the marriage: and hauing her face all that time couered wyth a vaile, for that ſhee may not be ſeene of anie but the father of the Bridegroome) returneth her aunſwere to the Cadi, ſignifying, that ſhee is content. By this time (being the appointed houre for his comming) the Sagdich in great pompe and brauerie repaireth to the Bridegroome, hauing in his companie all the men that are inuited to the wedding, eache of them well beſeene in moſt rich and ſumptuous apparell, and mounted vppon their horſes, excellently well appoynted: they doe all of them followe him as their chiefeſt leader and conductour; and ſo preſenting themſelues before the houſe of the Bridegroome, they demaund of him, if it be his pleaſure that they ſhall goe for the Bride, and bring her vnto him? Who willing them ſo to doe, they ſet forward

Sagdich one that giues the Bride to the Bridegroome amongeſt the Turkes.

ward in order two and two towards the house of the Bride, carrying with them a faire and gentle Palfray, with furniture curiously and finely trimmed for the Bride to ride on, with diuers Mules also for the carriage of her stuffe, and such Presents as haue been giuen her.

When they are come to the house, the *Sagdich* dismounteth from his horse; but he is not permitted to enter in at the doores, before that hee haue bestowed some gifts or presents vpon the women that are in cõpanie with the Bride; who (in the meane time) doo draw on vpon the Brides legges a paire of buskins of crimson taffata or fine Cypresse, which is tied and fastened with so manie intricate knots, that the Bridegroome (whose part ony it is to pull them off, for that no other besides him dareth aduenture to meddle with them) though he labour both with hands and teeth (as the vse is) to vndoo them; yet he shall bee hardly able without great difficultie to effect it. This being done, and the Bride throughly attired and trimmed, her Father deliuereth her to the *Sagdich*; who bringeth her foorth of doores, she being accompanied both with al the women that were bidden to the marriage, and with a great train also of other women not inuited, who go on with her all the way, playing on harpes, violins, & other instruments; manie of them crying aloft with a lowd voyce, *Cialla, Cialla*; that is, The Bride cõmeth; the Bride commeth. As soone as she is issued forth of dores, she is set vppon her horse, and so conducted along vnder a goodly faire Canopie made Archwise in manner of a vault: which being supported by 4. staues or Launces, is carried by foure young men gorge-

ouſly attired: each of them hauing a fine handkercheif moſt curiouſly wrought, tied vnto the ſtaffe or launce which he beareth; the ſame being giuen vnto them as a wedding gift. The Bride is couered all ouer with a veyle of crimſon taffata, and all the way as ſhe rideth, ſhe layeth her right hand vpon the head of her horſe. In her paſſage through the ſtreetes are ſhewed diuers goodly ſhewes and pleaſant ſpectacles of ſundry ſortes in token of ioy and merriment. When they are come to the houſe of the Bridegroome, he himſelf commeth forth to receaue her: and all the way as hee goeth, the ground is couered with cloathes of Tapeſtrie richly wrought in ſilke. Then doth he giue euerie one great thankes for their good companie, and for their great paines and labour: and the Gueſts likewiſe hauing returned like ſalutations vnto him, as ſoone as they are readie to depart, do caſt their Preſents (which they beſtow vpon the Bride) into a ſiluer Baſon, which ſtandeth before the doore readie prouided for that purpoſe. Euening being come, the Sagdich maketh the Bridegroome vnreadie, & the Bride is vncloathed by a woman called *Tengegola*; both which bring them to their bed-chamber: where, if the Bride be nobly borne, ſhe is receiued by an Eunuch; otherwiſe by the next of kin to the Bridegroome. Thus both of them being left together all alone, the Bridegroome taketh away the veyle from the Bride, and ſetleth himſelfe to vndoo & take off her buskins, which ſhe faineth her ſelf vnwilling to ſuffer, ſo that they paſſe a great part of the night in diſporting themſelues thus together, till ſuch time as they doo betake them to their reſt. The next morning, ſome of the Bridegrome his frends and certaine o-

their bidden Gueſts, doo repaire againe to the houſe: and hauing cauſed him to ariſe, his Wife being left in bedde, they leade him into the Bath: where (whileſt he dooth continue waſhing of himſelfe) they doo ſecretly conuay away his cloathes, leauing him in the Bath all naked; ſo that hee cannot depart thence, till that hee haue ſome other apparell ſent him from hys Father. After which, they doo paſſe away the reſt of that day alſo, with diuers ſports and triumphs, and in feaſting & banqueting, tending altogether to paſtime, pleaſure and recreation.

Theſe be the Nuptiall Rytes and Ceremonies vſed at this day amongſt the moſt part of the Turkes: howbeit that (in verie truth) this manner of Matrimonie is farre different from their former cuſtome, obſerued in the ſolemnizing of their auncient Marriages: and doth altogether diſagree from the Commaundements and preſcript Rules of their Lawe. Beſides they are now growne to this paſſe, and to ſuch exceſſe of licentiouſnes, that if they bee not ſatiſfied and contented with one wife, they doo marrie either two or three. And yet if anie of their wiues be barren, or if they do otherwiſe miſlike of them, then (hauing contented them with a ſufficient portion) they do diuorce themſelues, and put them away at their owne will and pleaſure, and doo marrie others in their places. Howbeit afterwards (vpon the aſſurance of a new Dower) they maye take them agayne vnto them, notwithſtanding theyr former Diuorce aud Refuſall, if ſhee bee not before that marryed to ſome other Turke. And all

The licentiouſnes of the Turkes in hauing manie wiues: and in the manner of their diuorces

all this chopping and changing, taking and refuſing of wiues by marriages and by diuorce, they doo hold to be lawfull; and that they may lawfully vſe it, only for the multiplication and increaſe of their nation, ſect, & Religion. Thus, what in regard of their ſenſualitie, and of the voluptuous manner of their mariages: as alſo for the multitude of their wiues, and the licentious diuorcing and putting of them away at theyr pleaſures, it ſeemeth that the Matrimonie of the Turkes (at this preſent) dooth not much differ from the coiture of brute and ſauage Beaſts. For that as theſe are guided onely by Nature to follow their ſenſe and appetite: ſo this People (giuing the bridle to theyr looſe and beaſtly affections) do abandon their mindes to all voluptuouſnes, and doo ſeeme to be led only by the ſenſualitie of their luſts and filthie appetites.

The Expoſition of their eighth Commaundement touching murther and manſlaughter.

Cap. 13.

THe eight and laſt Commandement of the Turkes Law, doth giue a ſtrict charge & prohibition; That no man doo pollute and defile his hands in the blood of anie other man, For they ſay, That this is an office or prerogatiue which God hath reſerued as proper and peculiar vnto himſelf, to abridge or cut off the date

date of mans life: becauſe that he onely in his deuine and eternall prouidence, according to his owne good will and pleaſure, hath ſet downe and limitted a certaine tearme and prefixed time, wherein each mans life and dayes are to ende and to bee determined. In their Alcoran they haue this Doctrine deliuered; That GOD hath Murther in great hatred and deteſtation: and, that there is no one ſinne more odyous and abhominable. And they ſaye, that this was the ſecond ſinne that crept into the World after the Creation; beeing firſt committed by curſed Cayne (onely vpon enuie and deſpite) againſt his brother Abell, becauſe that his Sacrifices were more acceptable vnto God than his owne. That the firſt therefore that defiled and beſprinckled the Earth with mans blood, was Cayne; and that he did fall from this ſinne into manie other moſt filthie and deteſtable vices. For they ſay, that hee which durſt commit ſo great and notorious a wickednes, did not feare to offend in other ſinnes leſſe hainous: and therefore, God (hauing laid his curſe vpon him) did in the end puniſh him with the like plague and tooke him away with the ſame kinde of death, by which he had before made away his brother. Moreouer it is ſayd in their Alcoran; That in the laſt Daye of the General Iudgement, Cayn ſhalbe the formoſt man of all other ſinners, that ſhall firſt goe to hell: for they are of opinion, that there ſhall not anie Soule come into hell before the Day of Iudgement; but that all the ſoules of wicked men departed, are reſerued in the fire of Purgatorie: but in the laſt Day (they ſay) that Cayne ſhall lead the way to all others, and be caſt into hell before them: and that then all other murtherers and

The opinion of the Turkes touching murther and murtherers.

manquellers ſhall follow after him. Moreouer, they doo affirme; That when GOD curſed Cayne, he did then alſo pronounce a Curſe vpon all thoſe that ſhould commit Murther and Homicide: and that al thoſe vpon whome the Curſe of God is falne, are continually ſo tormented and diſquieted in their Conſciences, as their mindes can neuer be quiet nor in reſt, but theyr harts are ſo ouerwhelmed with care, ſorrow and vexation, that they are afflicted with all extremities of torments; ſo that manie times by the iuſt iudgement of GOD, they doo worke their owne deſtruction, and imbrewe their hands in their owne blood. Beſides, they ſay, That as ſoone as anie Murther is committed, the blood of the Partie murthered, doth preſently (euen from the Earth) crie and call to Heauen for vengeance. And they are of a firme beleefe, That God wyll neuer pardon this ſinne, being ſo hainous and deteſtable: howſoeuer he be mercifull and gracious in remitting other ſinnes and offences. Howbeit, if anie man doo kill and take awaye the life of another, either by meere chaunce without mallice pretended, and not in choler; or in his owne defence, and for the preſeruation of his proper life; or els in Fight, againſt the enemies of the Mahometan Religion; or in a iuſt and lawfull Warre, vndertaken for the ſeruice, ſafetie and defence of his Prince and Countrey: in all theſe caſes, they thinke that God will eaſily ſhew mercy vnto ſuch a one. Notwithſtanding they hold, that there ought to be had a diligent and carefull regard, that none willingly ſhed the blood of anie man, nor incurre the guilt of this ſin; where they may by anie reaſonable meanes ſhun and auoyd it.

In what caſes the Turkes do thinke that manſlaughter is tollerable.

Theſe

The ſeueritie of the Turkes in puniſhing of quarrelling fighting, manſlaughter, &c.

Theſe Opinions and Traditions of the Turkes touching Murther and Slaughter, (being not much amiſſe, nor farre diſſonant from the truth) doo ſhowe how greatly they deteſt and abhorre it. And as theyr Opinions are moſt preciſe, in hatred and deteſtation of this Vice: ſo are they wonderfull extreame in the puniſhment of ſuch Maletactours. Inſomuch, that if one doo but ſet hand on his ſword to ſtrike another, hee is preſently apprehended and carryed to the Magiſtrate; who cauſeth his skinne and fleſh to bee mangled and cut (with kniues) in two, three, or foure places, either more or leſſe, according as the qualitie of hys offence dooth deſerue: and afterwards they leade him vp and downe the Countrey for a ſpectacle, that others (by his example) may abſtayne from the lyke miſdeedes. The ſeueritie of which puniſhment, dooth ſo terrifie them from this offence, that you ſhall oftentimes ſee moſt mortall Enemyes to paſſe by one another, and they dare not (for theyr lyues) offer to draw their weapons: which they doo not of cowardize (for they are a moſt couragious kinde of People) but for feare of the Lawe, and the diſpleaſure of the Emperour.

If it happen that anie Murther or Man-ſlaughter bee committed in anie place; the Inhabitaunts and Neighbours (neere adioyning) are bounde to apprehend the Malefactour, and to deliuer him ſafe Priſoner into the hands of the Magiſtrate. Which if either they doo refuſe to doo, or that by any occa-

sion they suffer him to escape; or if hee saue himselfe from beeing taken by flying awaye (though it bee agaynst theyr wills) yet are they then bounde to pay vnto the next kinsman of him that is slaine, the summe of foure and twentie thousand Aspers, as the price of his blood that was slaine and murthered. But if the Murtherer or Man-slayer bee apprehended, and sentence of death giuen against him; he is sure to bee executed with most terrible and extreame Martyrdome: and the next Kinsman of the Partie murthered, hath full Authoritie giuen him to see Execution done, with as great Torments as it shall please him. To this effect it is "written of a certayne Woman in the time of the Emperour Solyman; who (hauing her Sonne slaine in Constantinople) tooke so great a pleasure and delight to bee reuenged for his death, that shee went to the place of Iustice to see him executed: where, when shee saw that the poore Wretch was not able to endure the Tortures inflicted vppon him, but that the exceeding paine of his torments did quickly end his life; she was not contented with his death, but (with an incredible kinde of crueltie) euen with her owne handes shee pluckt the hart out of his belly, and did presently eate it in open viewe of all the People. A strange and inhumane act in the execution of Iustice; yet liuely discouering, in what horrour and detestation that barbarous Nation holdeth Homicides and Murtherers: vpon whome they accompt it not a sufficient reuenge, that the Law doth shorten and cut off their liues, but they doo thinke them also worthie to bee abandoned to the merciles crueltie of their accusers & aduersaries;

"Theodore Spandugin.

as if

as if no torments and puniſhments were ſufficient to expiate the heinous guilt and hatefulnes of their bloudy treſpaſſe. Wherefore, ſeeing this barbarous and rude people (who in many things are guided onelie by Nature, and doe liue after the manner and guiſe of bruite beaſts, and are ſtraungers from the true knowledge of God, and of his word) doe ſo ſtrictly enioyne men to beware of murther, and doe ſo ſeuerely puniſh ſuch malefactours: howe much more earneſtly ought all chriſtians profeſsing pietie and chriſtian charitie, endeuour to abſtaine from this hatefull ſinne of homicide? The practiſe whereof ſheweth men to be more cruel and vnnaturall than the bruite and ſauage beaſts: and to be little better than Furies or Deuilles incarnate.

Of the doctrine and opinions of the Turkes touching the ſeuen deadly ſinnes, and firſt of the ſinne of Pride.

Cap. 14.

AS the tranſgreſsion and breach of thoſe eight Commaundements formerly deliuered in the Turkes lawe, is holde by them to be mortall, and ſubiect to paines perpetuall: ſo there are ſeauen other ſinnes which the Turkes doe holde to be capitall and deadly: and thoſe are, Pride, Couetouſnes, Luſt, Gluttonie, Sloath or Lazineſſe, Wrath, and Enuy. In the

committing of all which sinnes, they doe thinke that there is such surpassing great impietie, that they doe suppose it to exceede the guilt of all other manner of misdeedes whatsoeuer. For they doe holde that all other offences be of a inferiour nature, and are easie to be pardoned: but they doe repute each of these former sinnes to bee mortall, and that they drawe vpon the offendours necessarie punishment of damnation. And heerein it seemeth that they doe agree with the errour of some Christians, who doe imagine some sinnes in their owne nature to be veniall: and othersome in theyr owne kinde to be deadly, and not pardonable. But, that wee may see what the Turkes do thinke of those sinnes in particular, wee will sette down that which is written of them seuerally in their Alcoran.

The opinion of the Turks touching pride and prowde men.

First, this is a common saying amongest all Mahometists, that Pride of all the deadly sinnes is the greatest: For that, as those which are prowde and high-minded, woulde be preferred, and goe before other men: so doeth that sinne march in the forefront, and hath the chiefe place aboue other sinnes. They shew also, howe that Lucifer for his pride was throwen downe from the glorious estate of an Archangell, and from the highest heauens into the bottomlesse deapth of hell: and that whereas he was at the beginning a most excellent creature farre surmounting all other creatures in glorie and beautie: hee became euen in a moment, a most vile and base abiect, full of loathsomnesse and deformitie, and much more contemptible than any creature eyther in heauen or on earth, or vnder the earth. Howbeit they say that hee hath many fol-

followers vppon the earth: namely, thoſe prowd and diſdainefull rich men, who do not only not acknowledge, that their wealth and riches commeth from God: But when they are a little croſſed with aduerſe and contrary fortune, they doe ſtraightwayes poure foorth their blaſphemies againſt the God of heauen. And notwithſtanding that for the moſt part, they be cauſers and authours of their owne calamities, eyther by their ill gouernement, or by the abuſing of their goodes, or elſe by their vnhoneſt and corrupt liues: yet they doe impute the cauſe of their miſſortune vnto God, (vngratefully exclaiming and inueighing againſt his diuine maieſtie) whereas they ought with patient and thankefull heartes praiſe and magnifie him for his goodneſſe. In the ſame number alſo doe they reckon thoſe rich men, who doe vſe wrongfully and iniuriouſly to oppreſſe the poore, and to ſcorne and contemne them with intollerable diſdaine; little thinking (though their conſciences doe tell them otherwiſe) that the poore man which is religious and godly, doth much more deſerue to haue their wealth and riches, than themſelues which haue them in poſſeſsion. For though the poore be expoſed in this worlde to the ſcorne and reproofe of all men, yet they holde them to be farre more rich in the grace and fauour of God: And that in the laſt day of iudgement theſe worldely prowde rich menne ſhall lie proſtrate at the feete of the poore whome they haue contemned, whileſt they heare the greeuous Sentence of theyr wrathfull Iudge pronounced agaynſt them for theyr pride. Which (ſay they) if rich men woulde well conſider and ponder in their mindes, they woulde

then

then labour both to ſhew themſelues thankefull vnto God for the riches which hee hath giuen them: and with moſt bountifull handes and willing heartes, to ſupply the wants, and releeue the neceſsities of poore diſtreſſed perſons.

The opinion of the Turkes touching Couetouſneſſe.

Cap. 15.

TOuching Couetouſneſſe they doe thinke and affirme it to be the root of all euilles: And therefore they doe teach that it is carefully to bee auoyded. To this effect they doe reporte a notable Fable of Moſes. Who (as they ſay) at his being with God in Mount Synai, did pray vnto God, that it would pleaſe him to reueile, and make knowen vnto him, what kinde of man was of all others moſt abhorred and deteſted in the ſight of God. Wherevnto it was aunſwered him by a viſion from heauen, that in that cittie which hee ſhould firſt come into, hee ſhould finde an Hermitage, ſeated in an out corner of the cittie, and farre remoued from the inner partes thereof: in which Hermitage was abiding an Hermite called BAVSESA a Chaldean, who vſed to ſpend his time vnceſſantly in priuate reading, and did neuer come abroad in the ſight of people, but once onely in euerie tenne daies. Vnto whome for his daily ſuſtenance, there was giuen by diuine prouidence from day to day, two Citrons or Pomegranates: of the which notwithſtanding, he did eate but one euerie

day:

day: And laying vp the other in ſtore for feare leſt he ſhould in time haue ſome want wherof to eate, he did moſt wretchedly defraud himſelfe of that which God had moſt bountifully giuen him. Afterward Moſes comming to this cittie, and hauing this viſion ſtill in memorie, did ſeeke out the dwelling of this Hermit, whome hee found very buſie and intentiue to his reading: and in his Cell hee did perceiue a huge heape of Citrons piled vp one vpon an other, which (for the moſt part) were periſhed and rotten: whereat Moſes greatly maruelling, did demaund of him in good termes what life it was that hee led? Vnto whom this Hermit (as one poore in wiſdome and vnderſtanding, though rich and abounding in the humour of couetouſneſſe) made this aunſwere: That hee did there leade a Dogges life. Wherevnto Moſes replying, did aske him what he meant by that anſwere? For (quoth he) in that thou art ſo buſily giuen to thy Booke, It ſeemeth vnto me, that thou ſheweſt thy ſelfe in manner of a wiſe man and a Philoſopher: but by the manner of thy anſwere, I can coniecture thee to bee little leſſe than a foole, who knoweth not what belongeth either to wiſedome or learning. Truely (ſaid the Hermite) I doe continually ſpend my time in ſtudie to no other ende, but onely to the intent I may obtaine of God a certaine liuing and aſſured means of ſuſtenance: For during al the time that I haue followed my book, I neuer knew what it was to want. Wel then (quoth Moſes) and are not two of thoſe citrons euery day ſufficent to ſuſtaine thee? How is it then that I ſee more then the halfe part of thy allowance left vneaten, and that thou canſt ſuffer them rather to rotte and periſh,

than, that thou wouldeſt ſpend them for thy owne ſuſtenance. Mary (quoth the Hermite) that is the cauſe that maketh me afraide to eate all my ſtore, leſt if God ſhoulde with-holde his hand, and not continue his bountifull prouiſion towards mee, I might then lacke wherewithall to feede mee. By this aunſwere Moſes perceiuing that this Hermite had more confidence in the couetouſneſſe of his owne wretched humour, than in the grace and goodneſſe of God, of whoſe largeſſe and liberalitie he had had ſo good experience: He did ſoone iudge that there was not any vice more deteſtable than the ſin of worldly couetouſneſſe. In regarde whereof he reputed this Hermit to be a man moſt deteſted and abhorred of God aboue all others. For this cauſe do all Mahometiſts firmely beleeue, that all couetous men are vtterly deſtitute of the grace and fauor of God: For that they doe aſwel want euen that which they haue, as that which they haue not. And true it is, (ſay they) that the philoſophers, and all ſuch as are held to be wiſe, do not knowe how to wiſh any greater plague vnto couetous men, than that God woulde graunt them to liue long: For the longer they liue, the greater is their want and miſery, if not in regarde of their outward wealth and ſubſtance, yet by reaſon of their cares and griefe of mind wherewith they are vnceſſantly perplexed and tormented.

Of the opinion of the Turkes touching the ſinne of Luſt.

Cap. 16.

IT appeereth by the Turkiſh Alcoran, and other Bookes of their lawe: That the Mahometan religion doth eſteeme the ſin of luſt or vncleannes to be no leſſe hateful and abominable than any other of the deadly ſinnes whatſoeuer. In regard whereof euery man is preciſely commaunded by their lawe to take a lawfull wife, and to be married, to the intent they may eſchew and auoyd all occaſions of fornication and vncleanneſſe. Notwithſtanding at this day the ſeueritie and ſtrictneſſe of that lawe is vtterly neglected, and the memorie thereof ſeemeth to be altogether aboliſhed or layed aſleepe: inſomuch as that Nation is not more inclined to any one ſinne, than to this ſin of lechery. For they are ſo polluted with the filth of vncleane luſtes, that they are not contented with the abuſe of women, for the ſatiating of their beaſtly humours: but they are ſo outragiouſly giuen ouer to the abominable ſin of Sodomie, that it is impoſsible without horror to be vttered. And albeit the law of MAHOMET doth command that Sodomites ſhuld be ſtoned to death: yet the contagion of this deteſtable ſin & enormity hath ſo ouerſpread all degrees of men: and the practiſe therof is growen ſo common and vſuall amongeſt them, that

this lawe of theirs ſeemeth eyther to bee abrogated, or forgotten, or cleane neglected and contemned. For they are altogether careleſſe to put the ſame in execution, either for the puniſhing, or for the reſtraining of this abomination: neither doe they any whit regarde that which is written in their Alcoran, to wit, How that thoſe which are polluted with this corrupt & filthy vice, are ſure to be tormented moſt extremely, not onely in this worlde, but in the worlde to come both in ſoule and bodie. Beſides, in one of the Bookes of their Prophet MAHOMET, they haue an example propunded and layde downe vnto them: by which they are learned, and taught (as it were) by experience, how ſeuere a iudgement is reſerued for ſuch offendours, and how terribly the diuine iuſtice doeth plague ſuch vncleane and prophane perſons. For there it is written, That in the dayes of MAHOMET there was one which was very importunate vppon a young youth to haue abuſed him: whom finding vnwilling to yeelde vnto his deſire, and ſeeing that by faire meanes and intreaty he could not obtaine his purpoſe, he beganne to preſſe him by force and violence. But the young man ſtill refuſing to condeſcend vnto him, at length fledde from him, and ſought by flight to auoyde the abuſe offered him. But being hardly followed and purſued by the other, and finding little hope or meanes to be rid of him, he drew his daggger, and ſodainely turning about vpon him, hee ſtabbed him into the belly: and ſo hauing giuen him a mortall and deadly wound, he ſaued himſelfe from the iniurie intended againſt him.

Hereupon the brethren of him that was ſlain, accu-

ſed the yong man of murther: & cauſing him to be apprehended and impriſoned, ſought to haue had him executed (by publique order of Iuſtice) for the death of their Brother. Inſomuch as being brought to hys triall, hee there ſhewed vppon what occaſion hee was drawen to doo that deed. *Mahomet* hauing heard the whole diſcourſe and the manner of the fact, preſentlye gaue ſentence for the yong man, and pronounced him to bee guiltleſſe, and that the other was iuſtly ſlaine. And he affirmed openly, That ſuch men were for euer damned both in ſoule & bodie, that were defiled with ſuch damnable luſtes and vncleane deſires. Notwithſtanding, the Accuſers denying that to be the cauſe of the Homicide, did therefore ſtill importune him, that the Priſoner might haue the Law. Whereupon *Mahomet* commaunded them preſently to ſee the body of their Brother buryed, and that they ſhould ſet good watch and ward about the graue or ſepulture where he ſhould be laid; ſaying, that the next day he would giue a finall iudgement vpon the Man-ſlayer, according as the Law required. This done, the daye following the Accuſers came again before *Mahomet*, and purſued the cauſe againſt the Priſoner. Then *Mahomet* demaunding of them by what death they would haue the Party executed? They anſwered, euen with the ſame with which he made away their Brother. Whereupon *Mahomet* commaunded them to repaire preſently to theyr Brothers ſepulture, & to ſee how manie wounds their Brother had receiued; ſaying, that hee would take order, that the Murtherer ſhould bee put to death in the ſame manner, and with the like number. They hauing opened the ſepulcher, found not anie bodie within it,

but ſawe the emptie place all filled with a darke fog or myſt, and with a moſt filthie ſtench. Whereat beeing greatly abaſhed and aſtoniſhed, they returned backe againe to *Mahomet*; and (not without horror) reported vnto him what they had ſeene. But he demaunding of them, if they had thoroughly ſearched all the corners of the ſepulcher? And they affirming that they had, *Then may you plainly ſee* (quoth hee) *& you haue iuſt cauſe to coniecture, that Sathan hath taken away your Brother both bodie and ſoule, as being a moſt impure and lewd man: and that this yong man is guiltleſſe of your Brothers blood; and is therefore to be diſmiſſed without anie puniſhment.* By this example did MAHOMET (ſay they) make it euident; That without all doubt there is a Plague ordained of God for all thoſe who do defile themſelues with anie vncleane & filthie luſt. Notwithſtanding, becauſe that MAHOMET in this caſe did commit the puniſhment of this ſinne vnto the diuine iuſtice and vengeance: Therefore do not theſe Miſcreants the Turkes at this day appoint or ſet down anie paines for that vice; but do referre the ſame to the Iudgement and Tribunall Seate of God: not ſparing (in the meane time) to pollute themſelues with all kinde of viciouſnes and vncleane luſts; whereuntoo they doo abandon themſelues with all looſenes and licentious libertie.

The Opinion of the Turkes touching the ſinne of Gluttonie.

Cap. 17.

THe ſinne of Gluttonie they do repute nothing inferiour to anie of the other deadſinnes: For they hold the ſame to be verie odious in the ſight of God; becauſe (as they ſay) this was the firſt ſinne that man committed after his Creation: and therefore they teach that the ſame ought to be auoided: and that men ought to abſtaine from it with al their ſtudie and endeuours. For ſeeing the firſt Parents of mankinde *Adam* and *Euah* were expelled out of Paradice for the ſinne of gluttonie in eating of the forbidden fruite, where they had abundance of other frutes, to haue ſatisfied both their hunger and appetites: they doo therefore firmely beleeue, That the ſame puniſhment is prepared for all thoſe that are giuen to ſurfetting & gurmandize, or to exceſsiue feeding. They haue a Tale alſo (in theyr Alcoran) of a certaine Hermit; who (liuing a ſolitarie life, in a place farre remoued from anie Cittie or reſort of men) did ſeeme (in regard of his hard & auſtere life) to be more like a beaſt than a man: and yet he was ſo addicted to continuall praier and deuotion, that hee was held to be a verie holy and religious man. Thys Hermit hauing (vppon a time) fedde vppon certayne hearbes and rootes more greedily than he was accuſtomed; & hauing filled his belly with more thē ordinary,

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he fell into a ſound & heauie ſleepe. During the which he dreamed, that he had the companie of a certain woman, with whom he committed ſinne and folly. Afterwards, awaking from his ſleepe (which had been longer than his wonted vſe) a little before Sunne ſet, he beheld aloft in the ayre aboue him a certaine Deuill or Fiend of hell making a great noyſe in the ayre, and carrying a great Bundle or Roll of writings. Whereupon the Hermit hauing coniured the Spirite to aunſwere vnto that he ſhould demaund, vſed theſe words vnto him: *Bremelcon vecchialer, Durchini, Indumirſin:* That is; *O thou Enemie of our Faith, what writings are thoſe which thou carrieſt there with thee?* Whereunto Sathan anſwered; *Theſe* (quoth hee) *be the ſinnes which haue been committed this day within the compaſſe of this place: and I haue been licenſed to collect them together, & to record them.* Whereupon, the Hermit (his conſcience ſomewhat touching him, as beeing in doubt of himſelfe) demaunded the Spirit, if hee had found and obſerued anie fault that he had cõmitted? Yea (quoth the Deuill) this daye haſt thou ſinned in Gluttonie, in eating hearbes more greedily & licentiouſly than thou waſt wont; which was an occaſion that thou haſt alſo exceeded in thy ſleepe, and haſt offended in ſloath and ſluggiſhnes. Therof alſo it hath inſued, that thou haſt polluted thy ſelfe with vncleanneſſe, and haſt abuſed thy bodie in luſt with a Woman. Laſt of all, thou haſt all this while neglected and left vndone thy Prayers and Deuotion: whereunto thou oughteſt earneſtlye to haue betaken thee. Wherefore holde on, and continue ſtill in thy ſinne of Gluttonie; and then it will be eaſie enough for mee euerie

day to regiſter not onely one ſinne but many committed by thee. Hauing thus ſaide, the Deuill departed from him with great noiſe and furie. After which the Hermit bethinking himſelfe of his fault, became verie penſiue and penitent, and praied earneſtly to God to pardon and forgiue him this errour wherein hee had offended. Now out of this tale or olde wiues fable, the Turkes doe gather this doctrine: That if the Hermite did ſin ſo grieuouſly in eating of a few herbs, & drinkinge of a litle water more then ordinarie: howe much greater care and regard ought thoſe men to haue, who feede vſually vpon other meates and drinks more delicate and delicious, leaſt they fall into this dangerous ſin of gluttonie and gurmandiſe, which will indaunger their ſoules & bodies to euerlaſting death & damnatiõ.

Of the opinion of the Turkes touching ſlouth or Lazineſſe.

Cap. 18.

COncerning ſlouth they ſay it is a ſecreate and vnknowen ſin, cauſed and engendred by a certaine diabolicall and filthy Idlenes which maketh men both forgetfull and negligent in all their affaires: not onely in thoſe that concerne both their publique and priuate eſtate: but euen in their ſeruice & dutie towards God, making men altogether ſecure and careleſſe of the ſaluation of their ſoules: And inducing the mind of man to a moſt wicked & prophane contempt, both of God himſelfe, and of all his creatures. To this effect, they

haue in their Alcorā, a fable not much vnlik to ꝑ others aboue recited, of a certaine King that liued in the time of MAHOMET, and was altogether drowned in this sin of slouth and securitie: In so much that he did not only neglect all the matters and affaires of his estate and kingdome, but he was growne to that excessiue Lazines, that he was loth to take the paines, or to imploy any time, in obseruing the necessities of nature: till at length it happened, that hee was brought to see the enormitie of this sin, & to perceiue what holde the Deuil had gottē of him by meanes of this security, wherin he had of a long time held him tied & enchayned. For one morning as this King lay Idle in his bed, and loath to arise: Beating his braines and deuising vpon many vaine toyes and light fantasies, as he was alwaies accustomed: He chaunced to espie an Angel in the shape & likenes of a man, running and coursing hither and thyther about the house top, and still remouing from one side of the house to another: At last seeing him somewhat neere him, hee demanded him what hee ment in that maner to run vp and downe? Vnto whom the Angell presently made answere: That he had the charg & keping of certaine Camels, some of which he had lost: and that he did goe to seeke them out and to see, if hee could possibly discerne them in any place ther abouts. The King replyed: Truely I thinke that either thou art mad, and out of thy wits, or else thou art a theefe purposely come hither to rob and steale. For how is it possible for any Camels to be going or walking vpon the top of the house? And yet I do not so much maruell at the folishnes of thy speech, as to see, how thou couldest get vp thither so high without the helpe of any ladder.

The Angell ſpeedily anſwered: Much more difficult & impoſsible a thing it is to flie into Paradiſe without wings. And hauing ſo ſaid, he vaniſhed ſodenly out of ſight. The King being both aſtoniſhed at the ſtrangeneſſe of this ſight, and muſing alſo at the manner of his ſpeach, continued a long time in a deepe & profound ſtudie, what ſhuld be meant by that which he had ſeene and heard. At length conſidering that the perſons who had thus ſpoken vnto him, did not in all things reſemble a humane ſhape, and confering both his perſon & his ſpeeches together, hee began to imagine and conſecture that it ſhould be ſome Angell come from Paradiſe. And thereupon hauing often and better aduiſed himſelfe of the words, he vnderſtoode that by winges the Angell meant good works. As if he had tolde him: That it was impoſſible without good works to mount vp into heauen. Wherfore from that time forward condemning and deteſting his owne ſlouthfull and Lazie kind of life, he began to reforme himſelfe: And he not onely applyed his ſtudies and earneſt endeuours to the good gouernment of his kingdome and eſtate: But he gaue himſelfe wholly to good & charitable deedes. By meanes of which his diligence & pietie, he ſubdued at the laſt his old humor of ſlouth and lazines: and he was fully perſwaded, that God had ſent his Angell in that ſtrange ſhape and maner, only to impart his good grace and fauour vnto him, & to recall him from ſo hainous and deadly a ſin. Theſe and ſuch like fantaſies and fantaſticall fables, are euery wher deliuered in the Turkiſh Alcoran, and in the other bookes of their law for want of better and ſounder inſtructions: And they haue no other meanes, then by rydiculous tales, and feigned vi-

ons and reuelations, and by other such like Idle toyes and illusions, to teach & admonish men to haue those vices in detestation which they thinke to bee the hindraunces and impediments of their Saluation.

Of the opinion of the Turkes touching the Sinnes of wrath and Enuie.

Cap. 19.

AMongst the other sinnes which the Mahometists accompt mortall and deadly: That of wrath and anger is not helde to bee the leaſt, for that it is anoccasion oftentimes of many other most hainous and cruel wicked deedes, and doth breede many foule inconueniences amongst friends and neighbours, as slaunders, hatred and enmitie, with fighting and quarrelling, yea many times murthers and manslaughters. For this cause they say: That any man carried away with rage and choller, is not his owne man, nor is master of himselfe: But being gouerned by his rage and furie, his anger doth violently transport him from himselfe (as it were) an hideous storme and tempest. Moreouer they affirme that this must needs be a most hainous and grieuous sinne: For that when men are assaulted with choller, and do giue place to their anger, they do not only forget God their creatour, and all the blessings and benefites which his diuine Maiestie hath bestowed vpon them, and which they ought to haue continually in remembrance: But they are also vtterly forgetfull both of themselues & of others: whereof it ensueth, that being as men blinded, and hauing lost al sence, reason & vnderstanding: they haue no care nor regarde either of their neighbours

friends or brethren, but with all their powers and endeuours, many times they ſeeke their vtter ruine and deſtruction: whereas in reaſon they ought to haue an eſpeciall care of their ſafetie, welfare, and preſeruation. And therefore as this paſsion doth make men to degenerate from humane nature, and doth (as it were) transforme them into brute and ſauage beaſts: So doth it vtterly remoue and caſt them out from the grace and fauor of God, when they do with ſuch outragious minds and wrathfull violence perſecute their brethren and poore neighbors. For this cauſe they hold it moſt needfull and neceſſarie for men to cut off and eſchew al occaſions that may draw them vnto wrath & anger. For they thinke & affirme: That by how much the farther they do keepe themſelues from this vice, ſo much the nearer they are knit and ioyned vnto God. In ſo much, that this is held for a moſt certaine & infallible truth in their law: *That whoſoeuer is angrie with his neighbour for ſeuen howers together, and doth happen to die in that time, not being reconciled vnto him: Hee is ſurely damned to infernall paines and torment.*

Touching Enuie, they ſay: That it is the moſt ſecret and priuie ſin, that a man can poſsibly commit: And that it doth dwell inwardly in the minde of the ſinner, being alwaies hidden and concealed in the bottome of his heart. For this cauſe they haue a moſt true ſaying: *That it is impoſsible for the Enuious man to be glad and merrie from the hart, nor to take any ioy, pleaſure, or contentment of any thing what ſo euer: Becauſe it is the nature of Enuie continually to gnaw and bite, to torment & conſume the hart of that man in whome it is rooted, by the ſight of the welfare and proſperitie of him whome hee enuieth.* And therefore

Saying of the Turkes touching the enuious man,

they compare and resemble the enuious man vnto a tree which in outwarde shew and apparaunce seemeth to be most pleasant, and beautifull, and is full of greene leaues & faire blossomes, but inwardly is wormeaten, growing by little & little to wax rotten, drie, & withered. And they haue these words vsuall amongst them, deriued frō their Prophet MAHOMET *El Becchialo Laien Cadul Genetti Veleuchiane Zaidem*: The mening whereof is: *That no Mahometists whatsoeuer shall euer see or com to the ioyes of Paradise, although in all other things he be neuer so diligent and dutifull to please God, vnlesse he be verie pure and throughly cleansed from this sinne of Enuie.* In regarde wherof to preuent the danger of their damnation, they are wonderfully religious in abstaining from this vice, and they be very carefull that it doe not seize and take holde vpon them.

Of the Pilgrimage of the Turkes to Mecha in Arabia: and of their ceremonies vsed in the same.

Cap. 20.

HItherto hath bin shewed vpon what grounds and principles the Religion of the Turkes is founded, and what maner of doctrine is contained in their law. By the discouerie whereof it is most cleare and manifest, that the chiefe hope of their saluation doth depend & consist in the outwarde practise of morall vertues and good deedes: in the auoiding of sinne and such vices as they esteeme to bee mortall: and in the deuout obseruation of those superstitious rites and ceremonies, which are prescribed and propounded vnto them in their law. The which that it may be more apparant, we will now proceede to laye

open

open vnto you ſome other of their opinions touching ſuch ceremonies & traditions as they do principally relie vpō for the remiſsion of their ſins & tranſgreſsions, & for the furtheraunce of the ſaluation of their ſoules.

It is a cōmon traditiō taught vnto al Turks, Moores, & other Mahometiſts out of their bookes: That whoſoeuer ſhall once in his life time goe on pilgrimage to Mecha, in Arabia, he ſhalbe moſt aſſured of euerlaſting bliſſe & happines: And that his ſoule ſhal neuer come to feele either the paines of the fire of Purgatory, or the torments of hell fire. And therfore all ſuch as haue any ſufficient leaſure or opportunitie to vndertake that voiage, they will bee ſure not to pretermit it. The time of this their pilgrimage is certaine & prefixed euery yere once, at ſuch time as they are to celebrate ỹ feaſt of their latter Eaſter, called *Chucci*, or *Cazi bairam* (of which we haue before ſpoken) the ſolemnitie whereof is alwaies performed at Mecha in Arabia by thē only that go thither on pilgrimage: which Pilgrims they cal *Hagſilar* or *Chazilar*: And of thē cōſiſteth the Turkiſh order of the *Mechits*. Thoſe perſons that dwell in Greece, Barbary, & other regions far diſtant: when they haue a determination to go that iourny, they do vſe to ſet forward ſixe months or more before the time appointed for the ſolemnitie of that feaſt: Becauſe ỹ order is that they muſt meete altogether at Modin or Modina, a Cittie not far from Mecha: wher they are to performe certaine ceremonies in viſiting the Sepulcher of MAHOMET: and thence do they proceed on towards Mecha for the celebrating of their Eaſter. But for the better diſcouerie of the maner of this Turkiſh pilgrimage, we will ſhew vpō what ground & reaſon they haue taken vp this vſe & ſuperſtitious cuſtome: next we wil declare how they

do pro-

proceede in the same: And last of all, what ceremonies they do vse in the fulfilling and accomplishing of this solemnitie.

The cause of ỹ Turks pilgrimage to Mecha in Arabia

It is written in the bookes of the Mahometists, that God gaue commaundement vnto Abraham to erect and build a Temple for the remission of the sinnes of the whole world: And that he did promise vnto him, That who so euer should repaire to the same Temple there to bewaile and deplore his offences and sinfull life, & to demaund pardon for the same, they shoulde surely obtaine their desire and petitions. Whereupon they say, that Abraham hauing receiued this commandement, did presently begin to make that Temple, which they now vse to visit and frequent in the Cittie of Mecha in Arabia. And they affirme moreouer, that as soone as Abraham had plotted out the site & fashion thereof, and had layed onely the foundation of it in the whole circuite and compasse of the same: God did confirme his work by a most strange & wonderful myracle, making the hils and mountaines adioyning to bring together the stones and other things necessarie for the building: In so much as Abraham needed not to paine himselfe more then for the making and raysing of the wall onely. They say also that as often and as soone as the wall was reared two Cubits in height: so often did it alwaies sinke downe into the earth, and was swallowed vp of the ground, so as the last rowe or rancke of stones that had beene laide could scant or hardly be discerned. Moreouer they say that the Deuill appeared vnto Abraham, as hee was busily labouring about the wall, of purpose to feare & terrifie him from the worke new begun: But that Abraham being

The Temple of Mecha in Arabia visited by ỹ Turks: supposed to be built by Abraham,

of a ſtout and good courage did driue him away by caſting three ſeuerall ſtones at him. At the length, *Abraham* hauing continued long at this work, when the wall was brought ſo high aboue the ground, as it came to be neere about the height of a mans ſtature: That then God commaunded *Abraham* to ſet on the roofe, and to couer it. Which *Abraham* hauing done accordingly, the wall (by little and little) began to raiſe it ſelf againe (by miracle) out of the ground, where before it had been ſunke; and day by day did growe higher and higher, like a Tree or Plant that had ſprung vp out of the earth. Thus this Temple being finiſhed, & brought to his full height and perfection, *Abraham* entred into the ſame: and being greatly aſtoniſhed at the goodlye and wonderfull beautie thereof, hee praied vnto God, and deſired of him, That whatſoeuer man or woman ſhuld come to pray in that Temple, their praiers might be heard, & their requeſts granted; & that they might be deliuered from the paines of Hell, and from the puniſhment of the Fire of Purgatorie. Neither was this Praier (ſay they) made in vaine; but that God did yeeld and grant vnto his requeſt. After which, *Abraham* being departed out of *Mecha*, they tell, How hee was commaunded by God to goe vp into the next Mountain, where he ſhuld finde a Marble ſtone, being on the one ſide blacke, and on the other ſide white: which ſtone he was willed to take & place before the gate of the Temple. Whereupon *Abraham* endeuoring to carie it away, according as he was willed, the ſtone of it ſelfe did moue and follow after him to the gate of the Temple, into that verie place where it is now ſeene at this day. Thoſe that go thether in Pilgrimage, doo vſe

with great religion to kisse this Stone at their cõming thether: being fully perswaded, that in the last day, they shalbe guided by this Stone into paradice. For there be some of a Beleefe, That this Stone is that Angell, vnto whose custodie *Adam* & *Eue* were committed by God in Paradice: who (for that he was negligent in his office and dutie) had this punishment laid vppon him, to be turned into a Stone; & there to remaine for his fault and negligence, till the Day of Iudgement. This, and infinite other fabulous and forged miracles do they report to haue happened at the Building of the Temple of *Mecha*: in regard wherof, & for that MAHOMET (as they suppose) there ended his life: they doo attribute so great holines and sanctity to this place, as thervpon they haue grounded this their order and superstitious vsage of going thether on Pilgrimage, hoping thereby to haue remission of all their sinnes and offences.

The maner & vsage of the Turkes when they goe to *Mecha* on Pilgrimage.

Now that we haue shewed the cause of this Pilgrimage, let vs see in what manner these Pilgrims do prepare themselues towards their Iourney, and what order they obserue in proceeding on the same. First, they that are minded to trauell on Pilgrimage to *Mecha*, do hold it requisite and needfull, before they set forward on their Iourney, that they doo lay aside all hatred, malice and enmitie out of their hearts; and, that they doo sincerely and vnfainedly reconcile themselues vnto their aduersaries, forgiuing and forgetting all iniuries, quarrells, and causes of debate and contention between them: for they are of opinion; that if there do remain and abide anie sparkes of offence or mallice in theyr mindes; or, if their aduersaries doo refuse to be accorded

ded and reconciled vnto them, al their labor and paines taken in their Iourney & Pilgrimage, wold be in vain and to no purpoſe. When the time commeth that they are to begin their Iourney, the Pilgrims of each countrey doo meete together in one place, and ſo doo they ſet forward in great Troopes and Companies. And if there be anie amongſt them ſo poore, that they are not able beare their owne charges; then doo the richer ſort defray it for them: and euerie man doth indifferentlye make prouiſion of victualls one for another: and in ſo dooing the rich men are perſwaded, that they do God good ſeruice. When they are come to *Cayr* in *Egipt*, (which of olde was named *Memphis*) they doo finde there great numbers of *Moores* and *Ethiopians*, who (beeing readie prepared for the ſame Iourney) doo in that Place expect their comming. Then all of them (ioyned together in one Companie) doo proceede on their Iourney, and take their way towards *Mecha*: and for three dayes together are they entertained in certain Hoſpitalls vpon the way, where their coſts and charges are born and defrayed for them: which (before ſuch time as the Sultan of *Egipt* and that Countrey came to be ſubiected to the Turkiſh Empire) was then paid & diſcharged by the Sultan; but ſince that time hath been at the charge of the Great Turke, whoſe Deputie in *Egipt*, doth ſee theſe Pilgrims to be furniſhed with al neceſſarie prouiſions at their departure from *Cayr*. For, from thence they were conducted on theyr waye by the Admirall; whome the Sultans did alwayes commaund to accompanie them, appoynting a greate number of his Mameluckes or Souldiours, both on horſe-backe and on foot to attend vpon the Admirall,

and to safe-conduit the Pilgrimes euen to *Mecha*: to the intent they should see them safely protected against the violence of the *Arabians*, who doo vse to lye hidden vppon the sides of the High waies in Rockes and Caues, of purpose to rob and spoyle men as they passe. For that Countrey, hauing verie fewe or no woods at all, is a verie Desart, and like a Sea of sand: the which manie times the winde doth so violently take & blow too and fro, that in a moment it will gather into huge heapes like mightie Mountaines; and sodainly againe it wilbe scattered and dispersed into smoothe & plaine ground. By meanes whereof the Pilgrimes are oftentimes in great danger and hazard of their liues. Besides there is so great scarcitie and lacke of water, that for three daies iourny they cannot haue any vpon the way by reason the Countrey is altogether voyd of Springs and Riuers: which want is supplied by the care and liberalitie of the *Sultan* or Gouernour of *Cayre*; who dooth not onely prouide them of a great number of Water-bearers to carrie water along with them; (for which they haue an yearly allowance of ten thousand Duckats for their paines, and is paid vnto them out of the Publique Treasurie and Reuenewes) but Hee also sendeth with them manie Camells, both loaden with their water, and for the Pilgrimes also to ride vpon for their more ease, and speedier passage ouer that Desart: to the intent they may haue the lesse neede and want of water than otherwise they should. For there is not any beast or creature liuing more patient and able to indure thirst than the Camell: who though he neuer taste neither of meate nor drinke for fiue dayes together, yet will neuer faint nor giue ouer in his trauell.

The nature of the Camel to endure thirst and labour more than any other creature.

Besides

Beſides, he is of ſuch ſtrength in his legs, that he will ſtand for many dayes without lying or reſting himſelfe on the ground: eſpecially about the ſpring time: at which ſeaſon hee will continue ſtanding for fourtie dayes together. Thus do they trauell ouer the deſarts of Arabia, till they come to Modin, or Medina, which is three ſhort dayes iourney from Mecha. There doe they prouide themſelues of lodgings in a faire Plaine before the walles: or elſe they reſt themſelues vppon the ground, hauing great ſtore of victualles prouided and brought vnto them by the citizens and inhabitants of Modin: where alſo they doe meete with infinite numbers of people, both Merchants and others aſſembled out of Perſia, India, and all other Nations in that part of the Eaſt, which are addicted to the law and religion of MAHOMET. The next morning after their comming thither, their whole company is numbred: for they doe holde it a very prophane and vnlawfull thing to perform the ſolemnity of this feaſt with leſſe than 60000. men at the leaſt. But by how much the more their company doth exceed that number, ſo much the better and more ſolemne doe they eſteeme it. After they haue thus taken a view of the whole multitude: all of them do go vp into the next mountaine called *Arefetagi:* where putting off their garments, they do wade ſtarke naked into a riuer running thereby, till they be couered vp to the necke: and in the meane time they mutter certaine ſuperſtitious praiers to themſelues in ſecret. And they ſay that they vſe this ceremonie, becauſe that Adam (as they perſwade themſelues) did in the ſame place, & in the like manner, thrice waſh and couer himſelfe in that water:

where hauing deplored his ſin which he had committed, he obtained of God remiſsion for the ſame. After this ceremony ended, hauing clothed themſelues, they returne downe again into the Plain before the city of Modin: and then doe they prepare themſelues to the celebration of their feaſt which they begin here at this citie: the cauſe and maner whereof with the courſe & order which they obſerue both there and at Mecha, & elſewhere, wee will as briefly as wee may make open and manifeſt.

Of the ſepulchre of *Mahomet* at Modin in Arabia, and howe it is viſited by the Turkiſh pilgrims.

After that MAHOMET was departed this life at Mecha, his Diſciples conueyed his dead body to this Citie of Modin. And according as he had commaunded them before his death: they cauſed a ſepulchre to be digged for him very deepe, in the middeſt of a temple which himſelfe had there cauſed to be builded. In the which, being walled round on all ſides, his bodie was laied, the ſame being incloſed in a coffin made of wood, and ſo couered ouer with marble worke, euen from the botome of the graue, & riſing as high as the ſtature of a man aboue the ground. Ouer his ſepulcher do hang two Tables of marble; one aloft at his head, and another ſomewhat lower, at his feete. And his ſepulchre is couered with a vault, hauing a couering of greene water chamblet caſt ouer it. Vpon the marble wherein he lieth entombed, are written theſe wordes in the Arabian tongue, *This is the Sepulcher of Mahomet.*

In times paſt, the Armenians had thought to haue ſtollen thence the body of MAHOMET: and for that purpoſe had begunne to vndermine the ground, neere about eight furlongs from the place where it lay, and

ſo thoght to haue gotten into the ſepulcher: but their purpoſe being ſtrangely diſcouered, they were apprehended & executed. Thereupon was the ſepulcher enclоſed with iron grates on euery part, both ouer & vnder, and on all ſides, to the end the body of their Prophet ſhoulde not at any time bee ſtollen nor conueied from thence. The Turks affirme, that *Mahomet* in his laſt wil & teſtament propheeied, that his body ſhould not continue there aboue 1000. yeres: and that then both his religion and empire ſhould haue an end: but to out purpoſe.

This ſepulcher is ſo reuerenced and honoured by the Turkes, Moores, and all Mahometiſts, that they doe frequent the ſame with great religion and deuotion, thinking that they ſhall obtaine pardon and forgiueneſſe of their ſinnes, if they doe once kiſſe the Sepulcher of their Prophet: One of the firſt things therfore that theſe pilgrims doe obſerue in their peregrination to Mecha, is to viſitt this Sepulcher of *Mahomet*. For the which cauſe hauing waſhed themſelues (as we haue ſaid) in the riuer vpon the Mountaine afore mentioned: and being now entred into Modin to perfourme their deuotion at MAHOMET his Sepulcher; they doe vſe firſt of all with great ſolemnitie to lay downe vpon his Tombe their Alcoran: which Booke (as they ſay) was the ſame that MAHOMET wrote with his owne hand. Then the houre of their prayers and ceremonies approching, their *Meizin* getting vp into the Towers and Turrets of the Temple, doe with a lowde voyce ſing their woonted Pſalmes, and doe inuite the people to their ceremonies. When they haue ſpent three whole houres in the Temple

at

at their praiers, they issue out sodainly, and with great speed, & with all their force, they run to the top of the next mountaine so hastily, that all their body runneth on a sweat. For they are perswaded: That with this sweating, all the spots and deformities of their sins do distil likewise and vanish away from them. As soone as one companie is thus gotten out, others do succeed in their places, & so folow on after them, doing as the former haue done before them. And after that al haue finished this ceremonie, then presently do they repaire to the sepulchre of MAHOMET to kisse it. These things thus done, they repaire again to the next mountaine, to offer vp their sacrifices, which are fat & goodly rammes: which being killed, they do wrap vp the carcases in the skins: and then euery man may lawfully take away a peece thereof at his pleasure. Then doeth each of them fill a little vessell (which they carry with them of purpose) with certain water springing out of a rocke there adioining, which they call *Abemzem sui*, that is, *The water of Purification*. And they do esteeme the same as a most holy relike; because they imagine & affirme, that this water did first beginne to issue out of that rocke, by reason of a stoke that MAHOMET gaue it with his foote. In regard whereof they do vse to carrye of this water home with them into their countries. And if any of them happen to die on the way, they doe with that water besprinckle the garments, wherein the dead body is wrapped: supposing thereby the party deceased doth obtaine pardon of all his sins. During the time and solemnitie of this their feast: if it happen that any one who is a slaue either by purchase or by inheritance, doe enter into the Temple: hee is

by his entry preſently enfranchiſed: and his Maiſter cannot from thenceforth by any meanes depriue him of his libertie. If any woman be deſirous to enter into the Temple during this feaſt, the order is, that the husband muſt leade her thither, holding her by the hand: if ſhee be a widdow any other man may ſupplie the roomth of a husband in that behalfe. But if ſhe be a maide, the cuſtome is by their lawe, that ſhee be led thither by a yong man. After they haue ended theyr ceremonies in the Temple, they ſpend al the reſt of the day in ſinging, dauncing, and ſuch like kindes of mirth and merriment, to teſtifie and make ſhew of their exceeding ioy, for that they holde themſelues to be deliuered that day from the paines of the fire of purgatory. Howbeit they are of a beleefe, That for all ſuch as doe again pollute themſelues with the committing of new ſins, God hath prepared another purgatory in hell: the torments whereof (being with all extremitie of cold) they affirme to be farre worſe than the fiery purgatory: and that there is no deliuery of thoſe ſoules from thence which are once brought into that place, but that they are to continue there for euer, without al hope of redemption. Theſe things being thus ended, and accompliſhed at Modin in honor of MAHOMET his ſepulchre, the next morning early they proceed on their iourney towardes Mecha, to viſite the Temple there builded by Abraham, and to conſummate the reſt of this their feaſt of Eaſter. Where being come, for that the place is not capable of them al at once, part of them do ſtay without before the Temple, vntill ſuch time as thoſe which be firſt entred, haue perfourmed their deuotion, and then others do enter and ſucceede ſtill in

Opinion of the Turkes touching double purgatory

order after them, dooing as the reſt haue done before them: For there alſo they vſe many and diuers ceremonies, beſides moſt ardent and vehement prayers made vnto God, that it would pleaſe him to heare them, and to grant their petitions which they there make vnto him, as he heard and granted the prayer of Abraham at the building of that temple. From thence (all their rites and ceremonies being ended) taking their iourny homewardes, they goe firſt to Ieruſalem, which place they call, *Cuzu Mobarech:* And then alſo vſing certaine praiers, they viſit the ſepulchre of Chriſt, for they haue an opinion, that vnleſſe they viſit that ſepulchre & the holy land, aſwel as the ſepulchre of *Mahomet*, their pilgrimage to Mecha would little auaile or profit them, nor that it woulde bee pleaſing or acceptable vnto God

The Mahometan and Turkiſh pilgrims viſite the ſepulchre of Chriſt at Ieruſalem.

All things being nowe finiſhed, which doe in anie ſort appertaine to the ſolemnitie of their feaſt and ſacrifices, the next morning they do depart all together in troopes and companies, and in the ſame order that they firſt ſet forward, taking with them all their carriages, beaſts, camels, and other prouiſions; the firſt troope that marcheth are the Indians, after them the Perſians, and ſo euery nation each after other in ſeuerall troopes. The morrow after the day of their departure cõmeth the Admirall of Egypt with a great multitude of Mamel uckes and ſouldiers, who hauing firſt taken that Alcoran which was layde vpon the tombe or ſepulchre of MAHOMET at Modin, and ſet the ſame vpon a Camel richly trapped, and couered al ouer with ſcarlet: he cauſeth it to be caried along with him vnder

The manner and ceremonies of the Turkiſh pilgrims at their departure homewardes from Mecha.

vnder a rich and beautifull canopie. Before the Camel march the Mameluckes and ſouldiours; and after foloweth a huge multitude of other people: who beeing come within a dayes iourny of Caire, the Soldan commaundeth all the reſt of his Mameluckes and ſouldiours, and all the Citizens of Caire to goe forth of the citty to meete with them. Then doe they altogether accompany the camel to the Soldan his pallace, where the Soldan himſelfe comming forth, after he hath ſaluted them, doeth receiue and entertaine them with great courteſie. Whereupon the Camel with the Alcoran being brought neere vnto him, preſently kneeleth downe, being taught aforehand ſo to do. And in the mean time all the pilgrims do ſing certaine pſalms or hymnes after their maner. Then approcheth one of their prieſts called *Imam:* who being clothed in moſt precious & perfumed garments, and hauing his armes and hands couered with crimoſin taffata, taketh down the Booke from the Camel, with notable reuerence and ſolemnitie. And hauing himſelfe firſt kiſſed the ſame with great deuotion, hee offereth it to be kiſſed likewiſe by the Soldan, and afterwardes holdeth it aloft, ſo as it may be plainly ſeene of all the people: who as ſoone as they haue a ſight thereof, ſodainely, & with great force and violence doe aſſault and ſet vpon the Camell, and with their ſwordes, daggers, and knues doe cut him in a thouſand peeces, ſo that euen in a moment, there is not any thing left, either of the Camell, or of his furniture. For euery man getteth vnto himſelfe ſome little portion thereof, as a moſt holy and ſacred Relike of great price and eſtimation: ſuppoſing themſelues by the poſſeſsion therof to be moſt bleſſed

and happy. This done, they doe immediately seperate themselues, and eache man prepareth himselfe with all speede to returne home into his owne countrey.

Of the Temples and Hospitalles of the Turkes, and other workes and edifices builded and made for their soules health. Cap. 21.

BEsides this pilgrimage vsed by the Turkes to Mecha, and elsewhere for the remissiō of their sins, there be many other thinges, wherein they do repute no small religion and holines, supposing that by them likewise they shal merit great fauor at Gods hands: & that the same are special & ready means for the furtherance of their saluation. Of this kind are their temples & religious houses builded for the celebrating of their Mahometisme and superstitious ceremonies: and their hospitals founded for the relief both of poore & impotent persons, & of trauellers and pilgrims, with manie other like workes done to that intent and purpose: for the manner and vsage of the Turkes is, when any of them falleth sicke, and thinketh that they shall die, to send for their friendes, neighbours, and kinsfolkes, to the intent they may in their presence make their last will and Testament. The most parte of the Legacies which they doe giue and appoynt in their willes and Testaments, are to such holie, religious, and publike vses, as they do think wil be very meritorious and beneficial to their soules, for some of them giue largely towardes the making or repayring of highwayes, Bridges, and Cawseyes, for the ease of

Of the last willes and testaments and legacies of the Turkes.

Passen-

Paſſengers; others for the making of Conduicts, Ceſternes, and Water-pipes, for the conueyance of water from places farre diſtant to ſuch of their Hoſpitalls or Temples, as being ſcituated in drie and barren Places, are ordinarily frequented vppon Deuotion and Pietie. Some alſo doo giue large Legacies for the redemption of Priſoners and Slaues from bondage and impriſonment. And there be manie of their Women (which kinde exceedeth all others in Superſtition) who doo bequeathe great ſtore of money to bee diſtributed amongſt ſuch Souldiours, as haue ſlayne anie certayne number of Chriſtians; for that they hold this to be a Deede verie pleaſing and acceptable vnto God. Vpon theſe and ſuch like Workes and publique Deedes doo the moſt part of the inferiour ſort of People beſtowe great ſummes of money by their laſt Wills and Teſtaments: but the Emperours of the Turkes, and ſome of their Baſſaes and chiefe Nobles, when they make their Wills, and doo appoint anie Legacies to ſuch vſes, they doo it commonly for the building of Temples or Hoſpitalls, or ſome other ſuch like great and ſumptuous Workes: ſuppoſing, that by the largenes of their bountie and liberalitie, and by the greatnes of this their deuotion and deedes of pietie, they ſhall merite the more grace and fauour at Gods handes; and, that it wilbe the more for the ſafetie & benefit of their ſoules. Wherefore, ſeeing they haue both their Temples and their Hoſpitalls in ſo great regard, and doo attribute ſo much holines and merit vnto thoſe Works; it ſhall not bee amiſſe (in a word or two) briefly to deſcribe the forme and order both of their Temples and of their Hoſpitalls.

The manner of the Turkish Temples.

Their Temples or *Meschits* are (for the most part) quadrant and foure square, not much vnlike to our Churches; yet greater and larger in length, and then in bredth: and some of them are more large and ample & more sumptuous than others. The Temple of Saint Sophy at Constantinople is (of all their other Temples) the most beautifull & excellent. The forme and fashion therof is round, like vnto the Temple of *Santa Maria* in Rome: which being builded by the auncient Romans, was by them called *Pantheon*: But that this at Constantinople dooth greatly excell the other, both in largenesse, height, and beautie.

The description and excellencie of the Temple of Saint Sophy in Constantinople.

The Roofe therof (being made arch-wise) is couered al ouer with lead, hauing one only Light or Window in the toppe thereof, made round like a Loouer. Within, it is beautefied on all parts with curious worke of Porphiry & fine Alablaster; hauing two rowes of goodly Marble Pillers each ouer other: of the which, those of the first rowe are so big in compasse, as two men hand in hand can scarce clip and embrace them; their length also beeing proportionable to their breadth. Aboue them stand the others, somewhat of a lesser size, supporting the Loouer in the toppe of the Temple. The Gates thereof are faire and stately, aunswerable to the beautie of the Building, and are couered all ouer with plates of brasse. One of those Gates (as they imagine and giue out) was made of the wood of Noah hys Arke: for which cause, there are in it three seuerall places or partitions, left vncouered without any bras, to the intent such as repaire thether, may come to kisse the wood of that Gate: by which ceremonie, they do assure themselues to haue their sinnes pardoned. This

Temple was firſt builded by Iuſtinian the Emperour: but after that Conſtantinople came to bee conquered by the Turkes, they threw downe all the Altars within it, and tooke away all the Images and Pictures. For that they ſay, *God onely is to be adored and worſhipped: and that there is not anie reuerence at all to bee giuen to Stockes and Stones, neither to Braſſe, Golde, nor Siluer, nor to anie Images of anie kinde whatſoeuer.* All the Belles of that Temple they made into Great Ordenaunce, becauſe they haue no vſe of Belles amongeſt them: but the Temple it ſelfe they haue conuerted to their owne ſuperſtitious vſe, making it a *Moſche* or *Meſchit*, for theyr prophane Prayers and Ceremonies: & they haue it in that accompt and reuerence, (notwithſtanding it was buylded by Chriſtians) as it is verye much frequented, and that with great Religion by infinite multitudes of Mahometiſts; who (in regard thereof, as alſo for the beautie and greatneſſe thereof, doo now eſteeme it as the principall of all theyr *Meſchits*. In the Reigne of Baiazeth the ſecond, there were numbered (at one time) ſixe and thirtie thouſand People that reſorted thether at one of theyr Eaſter Feaſtes, vppon Deuotion to viſite it, and to praye wythin it. Mahomet the ſecond (after hee had conquered that Cittie, and had made choyce of it to bee the chiefe Seate of his Empyre) did erect there another Temple, in all poynts lyke to that of Saynt Sophy: which is alſo without anie Images or Pictures within it; but it is ſet out and adorned with golden Letters, after the Moriſco faſhion.

Opinion of the Turkes touching the hauing & worſhipping of Images.

And

And there is another Temple likewiſe, which was builded by his Sonne *Baiazeth*, and is adorned in the ſame manner. The reſt of all their *Meſchits*, are of diuers ſorts, ſome high and ſome low, of ſeuerall faſhions. The Turrets of their Temples (vpon which their Prieſts vſe to ſing their Hymnes when they call the People together to their Praiers) are of a verie great height, and are all of them made in the manner of Watch-towers; their greater Churches hauing two, and their leſſer but one of them. Vppon the toppes of thoſe Towers or Turrets is ſet an halt Moone or Creſſaunt; which is the Enſigne of the Turkes, as the Croſſe is the Enſigne of the Chriſtians. Within their Temples, they haue no kinde of Ornaments, beſides bare and naked walls faire whited; ſaue onely theyr Bookes and their Lampes burning with Oyle, (of which they haue great ſtore) and their Clothes of Tapeſtrie: on the which (being ſpred ouer mattes vpon the pauement) they vſe to kneele downe and proſtrate themſelues at the time of their Praiers. Howbeit vpon the wals of their Churches, are written commonly theſe words; *La Illah Illelah, Mehemmet Irreſul Allah: Taure Bir, Begamber Hach:* that is, *There is but one onely God, and* Mahomet *his Prophet: There is one Creator, and his Prophets are equall.* Or els theſe words *Fila, Galeb, Illelah:* that is, *There is none ſo mighty as is God.*

Hauing ſufficiently diſcouered the manner and faſhion of the Turkiſh Temples; let vs now (in a word or two) ſhew the order of their Hoſpitalls, which they call *Imareth.* Of theſe (throughout moſt of their dominions) they haue as great ſtore as of Temples: and they

The order of the Turkiſh Hoſpitalls.

they are ordained purpoſely, for the releefe of poore People, of Pilgrimes, of Trauellers, and of ſicke Perſons, with meate, drinke, and other needfull neceſſaries, both for themſelues and their horſes. Howbeeit they do not in all their Hoſpitals vſe to giue one kinde of dyet, but diuers and ſundrie ſorts of meats, according to the diuerſitie of the places. In ſome, they vſe to giue them Ryce, which they call *Pirinct Tſorba*; and ſome allowaunce of fleſh: in others, they feed them with a kinde of meat, called *Boghdatas*; which is made of wheate, with a certaine quantitie of bread, and water for their drinke. They haue places appointed for them to lodge in: ſome priuately and ſeuerall, others openly and in publique: howbeit they ſleepe not vpon beds, but on ſtraw or haye, vnder the couering or roofe of ſome houſe, prouided of purpoſe. This allowance (in moſt of their Hoſpitalls) is common to all perſons both poore & rich, be they Chriſtians, Iewes, or Turkes; and they haue it freely, & without paying for anie thing: to which end, there are great Rents & yearly Reuenewes giuen for the maintenance of thoſe Hoſpitalls, and the releefe of ſuch as reſort vnto them. In Conſtantinople be manie of thoſe Hoſpitalls; one of which (builded by their Emperour Mahomet the ſecond) is in a manner the chiefeſt: and another, begun to bee buylded like vnto that by his Sonne Baiazeth, which was afterwardes finiſhed by his Sonne Selim the firſt. Both of theſe haue about fiue and twentye round Turrets couered with lead: one of which beeing in the middeſt of the other, is larger and greater than the reſt; and vnder it are lodgings and dwellings appoynted for the Prieſts. On one ſide of the Hoſ-

pitall are set beddes for Pilgrimes, where they are entertained (together with their seruaunts) verie curteously, and may continue there for three whole dayes together. And so maye all Trauellers, hauing both meate and lodging allowed freely, both for themselues and their horses. On another side of the same, are beds and lodgings ordained for Leapers, and other sicke and diseased persons; which are there attended and nourished verie carefully: for they spare for no costs or charges to helpe them; but the greater that is their misery, the more care and compassion they take of them. And therefore they haue there purposely prouided to attend them, both Phisitions, Surgeons and Apothecaries, lodged and maintained in those Hospitalls. Three times a day may any man that wil come and eate there in a place seuerally prouided of purpose. They haue also in each of those Hospitalls a certaine allowance for fourteene Schollers and Doctours that studie the Lawes of MAHOMET, who haue their lodgings apart seauen on the one side, and seauen on the other side. The Gouernours of the Hospitals, haue their lodgings likewise seuerall to themselues; and they haue the care and disposing of the rents and Goods which are giuen and bequeathed to the Hospitalls. Some say, that the Reuenewes of that Hospitall which was builded by *Mahomet*, amounteth to an hundred & fiftie thousand Duckats by the yeare; and that the other hath rather more than lesse. In either of these Hospitalls, there is a faire *Meschit* or Church builded; each of which hath a little Chappell builded close adioining vnto it, wherin the Founders of those Hospitalls lie buried, both *Mahomet* and *Baiazeth*, each in his owne Chappell

which

which himſelfe had builded. For themſelues hauing taken order before their deathes, and made choyce of thoſe places for their Sepultures, they did ordain thoſe *Meſchits* or Temples in either of thoſe Hoſpitalls, becauſe they wold haue thoſe Prieſts (which were maintained there vpon their allowaunce) and all ſuch Pilgrimes and others (as ſhould come to take and enioye the benefit of their bountie and liberalitie) after they had fedde and refreſhed themſelues, there and then to pray to God to haue mercie vpon their ſoules.

There is another Hoſpital in Conſtantinople, which was builded after theſe by the Emperour *Solyman* the Sonne of *Selim*; which dooth ſo farre ſurpaſſe all the former, both in greatnes, beautie, and riches, that it exceedeth them beyond all compariſon. As for others of a meaner ſort and leſſer proportion, it were both an endleſſe and a needleſſe matter to intreate of them. For all the Baſſaes, Nobles, & better ſort of people amongſt the Turkes, are generally ſo addicted to theſe kinde of workes; and they are ſo wonderfully poſſeſſed and carryed awaye with this humour of building both Hoſpitalls, Temples, Common Innes or Hoſtells, Bridges, Cawſeys, Conduicts, and Water-coutſes, and ſuch lyke Edifices; that there is almoſt none of theyr Cittyes, Prouinces, or Countreyes, but you may ſee in them ſundrie (yea infinite) Teſtimonyes of theyr bountifull and liberall Diſpoſitions towardes theſe kindes of VVoorkes and Buildinges. In ſo much, that if anye man ſhould behold the multitude of them, both in Conſtantinople and elſe-where within the Turkes Dominions; and ſhould therewithall conſider the manner and quality

of thoſe workes, both for ſumptuouſnes, coſt and curioſitie; the great and ſtrange prouiſions and expences made and laid out vpon them; their exceſsiue rents & yearely reuenewes, and the huge ſummes of money, which are dayly giuen from time to time for their encreaſe and maintenance: hee might make a queſtion; whether were more to be wondered at, either the multitude and magnificence of thoſe buildings; or the Superſtitious Opinion and Conceipt of this Nation: who doo repute ſuch ſingular pietie and deuotion in the making of them, that they think they cannot in anie of their actions either doo God better ſeruice; or finde a more readie and better meanes to bring theyr ſoules to the bliſſe of Paradice.

Of the Sepultures and manner of Buriall amongſt the Turkes.

Cap. 22.

WHenſoeuer anie Turke is at the point of death, his friends and kinſfolks do come to viſit and to comfort him: & (putting him in minde of his ſinnes) they doo aduiſe him, with a contrite and repentaunt heart to bewayle and deplore his fore-paſſed life and offences. Then do certain of their Prieſts reherſe & read ouer certain himnes or Pſalmes. By which time, if the Partie be not alreadie dead, but that the pangs of death doo ſtill continue

and

and holde him, they doe bring thither their Alcoran; out of the which they doe reade a certaine prayer, repeating it ſeuen times: which praier in their language they call *Thebaraechelezi*: for they are of opinion, that before they can ſay that prayer thrice ouer, the partie will haue yeelded vp the ghoſt. But if they do as then perceiue any token or ſhew of life in him, they doe recite an other Pſalme, which they call *Iaſinnell Curanil Hecin*. And this they doe, to the intent the Deuil may not any way endommage nor hurte his ſoule, whileſt he is in the extremitie and paines of death. After that the breath is departed out of his bodie, they lay foorth the corps vpon the grounde in the midſt of the houſe vpon tapeſtrie clothes, turning it vpon the right ſide, with the face towardes the South. Then doth there aſſemble certaine of their prieſts which are to bury him: who (hauing brought with them a certaine corde or ſtring, whereon are a multitude of little Beades, made of the wood of Aloes, not much vnlike thoſe which are vſed in the church of Rome for their Pater noſter Beades,) they doe tie the ſame round about the dead body, turning it ſome foure or fiue times. In the doing whereof, ſtill as they come to touch euery one of thoſe Beads or roundels after other. The Prieſts (who are to the number of twenty or vpwardes) doe all at once turne their faces towardes the ſtanders by, & ſay, *Subanaſella*, that is: *God haue mercie vppon him.* Then do thoſe Prieſts take vp the corps and carry it out into the Garden, where (hauing laide it vpon a Table two handes breadth aboue the ground,) there be certaine who are appoynted to make ready the corps to the buriall, who firſt of all doe take away the ſhirt from it:

And then couering the ſecret partes with a new cloth made of fine bombaſte, they doe waſh the body all ouer from the head to the feete with warme water and ſope: after which they do wipe and drie the ſame again with two other very fine & white clothes made likewiſe of bombaſte. In the which (as it were) in a funerall or winding ſheete they do wrap the corps: and after they haue ſprinckled it with roſe-water, perfumes, and other odoriferous things, then they put vppon it the beſt and moſt precious garments that the partie vſed to weare whileſt he liued. And at the head thereof, vpon a peece of wood made and fitted of purpoſe, they do ſet his hat or turbant trimmed with roſes and ſundry ſortes of flowers, and ſo doe they lay it vpon a beere.

Theſe ceremonies about the dead bodie (if it be of a man) are done by men: but if it be a woman, they are performed by women. The Prieſts in the meane time hauing begunne the ceremonies of the funerals, at the laſt, ſome of them doe take vp the corps vppon their ſhoulders, and doe carry it towardes the Church with the head forward after the faſhion of the Iewes, and contrary to the vſe and manner of the Chriſtians. Before the corps do go their Monks with candles burning in their handes: after it folow the Prieſts ſinging ſtill as they go this Hymne: *God is God, and the true God; and Mahomet was ſent from God*: after them folow the men, firſt the kinſmen of the partie deceaſed, and then the reſt of his friendes and neighbours. The women in the meane time ſtaying at home mourning and lamenting for the dead, doe prepare a banquet for the Prieſts, who when they haue brought the corps to

their

their Temple or Meschit, doe set it downe before the Temple doore, till they haue perfourmed all the ceremonies of their funeralles. Which done, they take vp the corps againe: and going on all together, they cary it out of the Cittie to the place ordained for burialles: for neither is it lawful amongest them to bury in their temples, neither do they vse to bury any within their Citties: howbeit their Emperors and their Bassaes, and other grand Seigniors, that do build any hospitalles or Mosches for their soules health, do prepare sepulchres for themselues in some little chappel neere vnto those Temples and Hospitalles, where they doe giue order to haue their bodies buried. And it is a common and vsuall thing amongest them for the better sort to prouide their owne sepulchres in their life time: notwithstanding that the greater number haue them made by their friendes and kinsfolkes after their death. Many of them do make their sepulchres in their Gardeins, or in some other solitarie places: and yet they haue certaine seuerall places of buriall appointed for the common sort (like vnto the churchyards of the Christians) where you may see infinit Toombes one adioyning to another; some made of Bricke, some of Marble, some of other stuffe, according to each mans state and abilitie. They haue a vse at their funeralles, that (if the partie deceased be a Gentleman) or nobly borne, his horses and coursers shal be led with his corps; and his toome shall be adorned and trimmed with many Epitaphs: & if he be a great seignior or captain, his horses are sadled with steele saddles set on the contrary way, and with their best and richest caparisons: and they vse to hang certaine thinges at their noses, which doe make the horses

Of the place of burial amongest the Turkes, and the maner of their sepulchres.

horſes to goe continually neying, to make a ſhew, as though they did it for the loſſe and death of their lord and maiſter. Moreouer, they vſe to carry with them the truncheons of their launces, with their Standardes alſo and enſignes trayled along vpon the ground. The great perſonages haue a vſe to plant about their ſepulchres ſundry ſortes of plants, with ſtore of violets, and other ſweete and pleaſant flowers: but the poorer ſort buried in their common graues, haue their toombes onely made of plaine marble ſtones, with certaine letters or caracters ingrauen vpon them after the Turkiſh faſhion. But to proceede with the manner of their funeralles. When they haue brought the corps to the place appointed, & that it is laid in the ſepulchre, then doe they caſt ſome earth vpon the face of it, and ſo cloſing vp the graue or tombe, they returne backe againe to the dwelling houſe of the party deceaſed, where the prieſts (after that they haue ſaide certaine prayers for his ſoule) do make merry with a daintie banquet prouided for them of purpoſe, and euery one of them hath fiue Aſpers giuen him for his paines, by the friendes of him that was buried. But if the partie be poore, then is there a collection made for money, wherewith to pay the prieſts, and to diſcharge the expences of the funeralles. This alſo is not to be pretermitted, that the Turkes do vſe at their funerals to weare Blackes, notwithſtanding that they doe not continue the wearing of them aboue eight dayes. And thoſe that are of great accompt and eſtimate, doe not vſe to weare them anie longer than for three daies: at which time all the kinſfolkes and friends of the dead, do aſſemble themſelues together, and hauing vſed ſome comfortable ſpeeches,

The manner and time of mourning for the dead amongeſt the Turkes.

and

and wordes of conſolation ech to other, they do from thencefoorth clothe themſelues in their woonted habite and apparell. Howbeit the friendes of ſuch as are departed, do not forbeare for all that oftentimes to viſite their ſepulchres, eſpecially their mothers, ſiſters, & wiues, and ſome other women of their kinred and familiar acquaintance, who do oftentimes make repaire to their toombes, and frequent them, of purpoſe to weepe and lament ouer them : in token and remembrance, that the like lot and fortune is one day to befall and happen vnto themſelues.

Of the opinions of the Turkes, touching the ſtate of the ſoules departed out of this life, and of the generall iudgement and reſurrection of the dead : as alſo of the ioyes of Paradice, and the paines of hell.

Cap. 23.

THe faith and beleefe of the Turks concerning the Godhead, and by what meanes they do hope and expect the ſaluation of their ſoules, hath ſufficiently beene expreſſed in the precedent diſcourſes It now reſteth that wee deliuer their opinions touching the eſtate of the ſoule after it is departed out of this life: and what they thinke of the generall Iudgement and reſurrection of the dead : as alſo what kinde of ioyes they imagine to be reſerued in Heauen for ſuch as liue well and godly; and what torments be prepared in Hel for the wicked

and vngodly. For they doe generally beleeue and confeſſe, that there is a time wherein the world ſhall haue an end: and that there is a day ordained for the general iudgement of all mankinde, wherein the bodies of the dead ſhall be raiſed and reuiued by the power of God: and that ech man ſhal then appeare before the maieſtie of God both with their ſoules and bodies, to receiue the reward of their good and euill deedes done in this life, with an endleſſe recompence, either of eternall bliſſe, or euerlaſting vnhappineſſe. In al which points of their religion, albeit the Turkes be to be eſteemed farre better than the Epicures and the Atheiſts, who deny the immortalitie of the ſoule, and doe acknowledge neither God, nor Deuill, heauen nor hell: And though they goe farre beyond the heathen Philoſophers, and all the Gentiles and pagan Infidelles, who thought the world to be eternall, and held the reſurrection of the bodie to be an idle dreame and fable: yet for that their opinions in this behalfe do notwithſtanding differ in moſt points from the doctrine and traditions, both of the Iewes, Gentiles, and Chriſtians, and are ful of moſt groſſe abſurdities and fantaſticall toyes, and vile impieties, farre differing from the trueth and ſinceritie of true religion: we will therefore briefly ſet downe, how, and in what maner they do imagine of theſe matters.

Opinion of the Turkes of the ſtate of the ſoule preſently after the departure thereof out of the bodie.

Firſt this is one opinion and vain perſwaſion of the Turkes, that when any dead perſon hath laien and reſted about the third part of an houre in the ſepulchre, God doth then ſend and put into it a new ſpirite: and that thereupon alſo there doe repaire vnto him by the appoint-

appointment of God two Angelles: of the which one (as they ſay) is called *Nechir*, and the other *Remenchir*: who (being of a moſt terrible aſpect and fearfull countenance, & hauing burning fire-brands in their hands) do examine the dead man of his fore-paſſed life in this world. Which if they finde to haue bin verie wicked and ſinful, they do then ſcourge him with fiery whips: But if his life were good and godly, they doo then transforme him into the ſhape of a goodly and beautifull Angell, and they giue him good and comfortable ſpeaches: telling him, that hee ſhall reſt and remaine there (accompanied with all his good deedes) vntill the laſt Day of the Generall Iudgement. The manner whereof (according to the Tradition of the Mahometiſts) is as followeth.

The opinion of the Turkes touching the maner of the worldes end.

It is an opinion generally embraced, and conſtantly affirmed by the Turks; That there is an angel aboue in heauen named *Iſraphill*; who (hauing a Trumpet in his hand) is appointed to ſtand always in the preſence of God, and to be in a readines (when God ſhall commaund him) to ſound his Trumpet, and to make an ende and conſummation of the world. As ſoon as this Trumpet ſhalbe ſounded, all thoſe that are then aliue vpon the Earth ſhall in a moment fall downe dead to the ground: and the Angells alſo which are in Heauen ſhall die likewiſe. And this theyr Opinion they doo confirme out of theſe words of their Alcoran: *Culumen, Alleiafan, ve, geb, tab, vegei, roebic, tull, gela, li velle Icheram:* that is, *God hath ſpoken it with his mouth, That all mankinde is mortall: and that all creatures ſhall haue an end, either by age, or by ſome accident.*

Opinion of the Turkes that the Angelles are mortall.

Hereof the Turkes conclude; that not only men, but thatthe Angels alſo are mortall. And although manie of their doctours, and ſuch as are beſt ſeene in their religion, do oppoſe themſelues againſt this opinion, and do contradict it vpon good reaſons, and with no abſurd arguments: yet when thoſe words are alleadged againſt them, they are ſoone put to ſilence, and do ſubſcribe to this opinion. For that no man muſt gainſay or deny any thing contained in their Alcoran: But whoſoeuer ſhall dare eyther to diſpute againſt that booke, or to doubt of any article therein written, he ſhall be ſure, eyther to haue his tongue pulled out of his head, or elſe his bodie to be burnt and conſumed with fire.

Alcoran of the Turkes muſt not be contradicted by any man vpon paine of death.

But to our purpoſe. They holde alſo, that immediately vpon the ſound of the trumpet by the Angell, there ſhall be ſo great and terrible an earthquake, that the whole frame of the world, both earth, and heauen ſhall be ruinated: inſomuch as the rockes and mountaines ſhall fall and tumble together with ſuch force and violence, that they ſhall be broken into powder and diſſolued into duſt, and heapes of ſand: and that then God wil create a newe Light, and newe Aungelles, equall in glory and dignitie to the former. After which hee will cauſe to fall a pleaſant and ſvveete raine, which they call, *Rehemet ſui:* that is, *The raine of mercie:* with the which the earth then lying in duſt ſhall be watered: and ſo ſhall it remaine for fortie dayes together. Howbeit, they ſay, that thoſe dayes then ſhall be longer than are the dayes at this preſent. And manie of them hold alſo, that from thenceforth, there ſhall not be anie darkeneſſe of night as is nowe vſuall:

vſuall; but that the night ſhall be moſt cleare and lightſome, and that there ſhal be no need of ſleep for the ſuſtentation of their bodies. And they ſay; That after the end of thoſe fortie dayes, God wil commaund the Angell *Iſraphyll* to ſound his Trumpet againe the ſecond time: and that at the ſound thereof the dead ſhall ſodainly ariſe & bereuiued from death to life. For whē *Iſraphyll* hath thus blowen his Trumpet, the ſound thereof (ſay they) ſhalbe with ſuch an exceeding noiſe, that it ſhalbe heard ouer the whole World: and that thereupon all the Dead (euen from *Abel* vnto the ende of the World) ſhall immediately be raiſed, and riſe againe in the ſame manner and habit as they were buried. At which time there ſhall appeare great varietie & diuerſitie of countenaunces: for ſome ſhall ſhine clere and beautifull as the Sunne, others as the Moone, and manie like the Starres: ſome againe ſhall haue vgly viſages blacke and darkſome; others ſhall haue the heads of ſwine with great and ſwollen tungs, and ſuch lyke deformities. And at that time, all in generall ſhall crie and exclaime with a lowd voyce; *Neſsi, Neſsi*: that is, *Woe is mee moſt miſerable and wretched man, who haue ſuffered my ſelfe to be ouercome with my filthie luſts and lewd deſires.* Whereupon the Angells ſhall ſhewe and point at each man with their fingers, reuealing & manifeſting either their good works or wicked deeds. Then all thoſe (whoſe faces ſhalbe found to ſhine lyke the lights in heauen) ſhal ſtand & appear moſt glorious in the ſight of God, by reaſon of their vertuous and good deedes; whereat the wicked ſhall haue enuie & deſpight. As for thoſe who ſhall then be ſeene with deformed faces of hogges and ſwine, they are ſuch as

The opinion of the Turkes touching the manner of the Reſurrection of the Dead.

The opinion of the Turkes touching the manner of the General iudgment.

haue been greedily addicted in this life to the getting of riches by vſurie and other vniuſt and vnlawfull meanes: and they who ſhall haue their tungs ſwolne great & loathſome, are ſuch as haue bin liers, deceiuers, blaſphemers, periurers & ſuch like: and they that haue been puffed vp with pride & arrogancie in this world, ſhall then be troden vnder foote, and trampled vppon by others. They ſay moreouer, that GOD will then queſtion with the mightie Potentates of this world, both Emperours, Kings, Princes, Tyrants, and other Signiors & great Perſonages, who haue reigned with force and violence, and haue tirannized ouer their ſubiects and inferiours with oppreſsion and iniuſtice. Beſides, they doo imagine and affirme, That GOD will then ſeperate and deuide all the wicked & vngodly into ſeuentie ſeuerall Companies, and will examine euerie man of all their deedes in perticular, both good & bad; which ſhall (at that time) be laid open before thē, ſo as there ſhal not need any teſtimonies to be brought againſt them: for that there is no part or member of their bodies, but will then openly & voluntarily confeſſe the truth, what euill it hath committed; and each man will accuſe himſelfe of all his owne miſdeeds, yea euen of their wicked thoughts & cogitations, though they neuer came to be executed & put in action. They ſay alſo, that *Michael* the Archangell will be there preſent, hauing in his hand the Ballance of the Diuine Iuſtice, with which he will weigh the Soules, and ſo wil diſcerne the iuſt from the vniuſt. Moreouer, they haue a conceipt, that *Moſes* ſhall ſtand thereby with a Standard; vnder the which all thoſe ſhalbe aſſembled who haue obſerued and fulfilled his Law: and that next to him there ſhalbe *Ieſus Chriſt* the Sonne of the Virgin

Mary

Mary with another great Standard; vnder which ſhall be aſſembled all thoſe Chriſtians that haue kept & obſerued his Goſpell; and that he ſhall then bee Iudge of the deeds of al men, & of al things done in this world. On the other ſide (at the right hand of Chriſt) they ſay that MAHOMET ſhalbee with another Standard, hauing all his Followers about him, whom he ſhall there ſhew vnto Chriſt. Thus all thoſe that haue done good in this life, ſhall appeare vnder their ſeuerall and proper Standards, where they ſhall finde a moſt ſweet and pleaſant ſhadow to comfort & refreſh them: But as for all thoſe who are not vnder the ſhadow of ſome one of thoſe Banners, they ſhall be moſt extreamely ſcortched with the burning beames of the Sunne, according to the quantitie and proportion of their miſdeeds: & that both the one & the other ſhal remain in this eſtate, till their Doome & final Iudgement be giuen vpon them.

As ſoone as the Soules haue heard their Iudgement pronounced by the diuine Sentence, they ſay, That thē the Angels ſhall appeare on all ſides, in a moſt glorious and beautifull habit, diſtributed and deuided into ſeueral troops & companies; each of them hauing his place aſsigned vnto him, the Cherubins on the one ſide, and the Seraphins on the other: ſome of them playing vpon inſtruments of muſicke, & ſome ſinging of pſalmes and hymnes: & that many of them ſhal attend ſinging and reioycing at the Gates of Paradice, to welcome the bleſſed Soules of ſuch as haue obſerued the diuine Cōmandements. And they affirme, That there ſhalbe no difference betweene Turkes and Chriſtians, Iewes and Moores; neither ſhal one be known from another, but all ſuch as haue liued well, and haue done good deedes in the ſight of god, ſhalbe of equal beauty & bleſſednes.

The opinion of the Turkes touching the felicitie of the ſoules in Paradice.

howbeit that amongſt the wicked and reprobate there will be euident and apparant difference, and that each ſhalbe diſcerned from other. Moreouer, they dreame, that God wil appoint a large and ſpacious place in heauen for thoſe ſouls that ſhal be admitted into Paradice: where (according to their merites and deſerts) euerie one ſhall haue a perpetuall Habitation, and a goodly manſion place of a moſt glorious and beautiful brightnes: and that they ſhall haue manie Sunne beames appointed for them; vpon which they may (at their pleaſure) ride vp and downe about Heauen, to take a view of thoſe delights & precious things, which God hath there made and created. Beſides all this, they do dreame of other pleaſures in Paradice both of venerie, and alſo for the belly. For they imagine, that they ſhall haue there certaine apples and fruites of a moſt heauenlye taſte: and that as ſoone as they haue eaten one of thoſe Apples, God will immediately cauſe others to growe in ſtead thereof. Likewiſe (for the quenching of their thirſt) that they ſhall haue certaine Riuers in Paradice, cleere as the Chriſtall, & ſweet as ſuger. Of the which after that they ſhal haue taſted, both their ſight & their vnderſtanding ſhalbee ſo quickened and enlarged, that they ſhalbe able to ſee from the one Pole to the other; and that both the meate and drinke which they take, ſhall conſume within their Bodies, onely by a fine and ſubtill kinde of ſweate diſtilling from them. Moreouer, they doo imagine that they ſhall haue there, delicate and choyce wiues (which they call *Vri*): that is, *Women ſhining bright and beautifull as the Sunne.* For you muſt note, that the Turkes doo hold, that none of the women liuing in this World, ſhall enter into Paradice,

radice, but that ſuch as haue liued wel, ſhal haue a place without the Gates of Paradice, where they ſhall euer remaine in great ioy and bleſſednes: and, that the reſidue (who haue liued wickedly) ſhall goe into a place of torment in Hell, which is there alſo prouided for them. Moreouer, they ſaye; That thoſe theyr newe Wiues which they ſhal haue in Heauen, will euery day become Virgins and Maids againe; and, that they ſhal continue and dwell with them for euer, without growing olde or aged: and, that euerie man in Paradice ſhall continue to be ſtill of thirtie yeares of age and no more; and the women of fifteene or twentie yeares: and, that they ſhall continue & remaine for euer and euer in that ioyfull and happie eſtate, ſtill praiſing and lauding God for this grace and fauour graunted vnto them. Theſe be the celeſtiall ioyes, which the Turks doo dreame of, and promiſe vnto themſelues in Paradice: where they doo affirme, that thoſe three Standard-bearers (afore mentioned) *Moſes*, *Chriſt* and *Mahomet* are the chiefeſt amongſt the whole companie of the bleſſed ſoules; & that each of them hath (by Gods appointment) a particuler and peculiar part of Paradice allotted vnto them for their Dominion.

Opinion of the Turkes, touching the eſtate of women after this life.

It is written in the Alcoran, That all thoſe who are damned by the iuſtice of God for their ſinfull & wicked liues, are particulerly knowen and diſcerned by their names; for that they carrie them written vppon their foreheads; and euerie one of them hath a packe or ſachell laid vpon his ſhoulders, containing both the greatnes & number of the ſinnes which he hath committed. Being thus loaden with the burthen of theyr ſinnes, they are led betweene two great Mountaynes

The opinion of the Turkes touching the paines of hell.

through a ſtraight and narrow paſſage: and that from both thoſe Mountaines there leadeth a Bridge of thirtie myles in length; which being made arch-wiſe, one part thereof is mounting vpwards, in the middeſt it is ſmoothe and plaine, and at the farther ende thereof it hath a great downefall. This Bridge (they ſaye) was made (by Gods appointment) of keene and ſharpe yron, cut out and indented with manie ſhort pricks and pointes in it. They call it, *Sera Cupliſſi*, that is, *The Bridge of Iuſtice*: vpon the which, all the ſinfull Soules are to paſſe with the weightie burthen of their ſinnes vpon their ſhoulders. And that on the one ſide of this Bridge ſhall tumble downe (headlong into hel) al thoſe which haue been drowned in ſinne and wickednes in this world: where being conſumed with extreme torments in flames of fire, they ſhal be reuiued againe to the ſame paines and torments anew; and ſo ſhall they continue euerlaſtingly without end. On the other ſide of this Bridge, all thoſe (who haue not beene altogether giuen ouer to ſinne and wickednes) ſhal fal down, not into Hell, but into a certaine Purgatorie: out of which they ſhalbe at length freed and deliuered ſooner or latter, according to the quantitie and quality of their ſinnes: and from thence they ſhall be taken vp and receiued into the ioyes of Paradice. Moreouer they beleeue, that there is in the middeſt of Hel a certain Tree growing, which they call, *Zoacum Agacci*, that is, *The Tree of bitternes*: which though it grow in the midſt of the fierie flames of Hell, yet (ſuch is the wil of God) that it is alwaies greene and flouriſhing, with great abundance of apples continually growing on it: which Apples (they ſay) are like to the heads of diuels; and

that of theſe apples the damned Soules ſhal eat, hoping to coole themſelues, & to find ſome refreſhing of their burning heat; but what with the bitternes and poyſoned taſte of the fruite, and with infernall paines which they indure, the anguiſh of their tortures ſhal rather increaſe and be augmented more and more; and their torments ſhalbe moſt grieuous and vnſpeakable: the Diuells alſo ſhall bind them with fierie chaines, & ſo drag them vp and down Hel for their greater plague & torment. Howbeit they affirme, That all thoſe Soules which in the midſt & extremitie of their torments do call vpon the name of God, and craue aid & help from his Maieſtie, afterwards they ſhalbe releaſed, and receiued vp into Paradice. And, that none ſhall reſt or remaine for euer in Hell without hope of redemption: but onely ſuch as doo vtterly deſpaire of ſaluation, and doo continue hopeleſſe of Gods fauour and mercie.

Theſe be the opinions & blind fancies of the Turks concerning the eſtate of the ſouls departed, the general reſurrection, & laſt iudgmēt of the dead, with the ioies of heauen and hell torments. All which being (as it ſeemeth) deriued vnto them by tradition frō the corruption of their forefathers, and confirmed in them by the erronious inſtruction of their prieſts and teachers, they do moſt religiouſly receaue: embracing it rather in a blinde zeale to the lawe and religion of MAHOMET, than vpon anie good ground or foundation. For being giuen ouer to delight in filthie luſts, and vaine imaginations, they doo ſwarue cleane away from the purity of ſound religion; neither knowing the true bleſſednes and felicitie of the Soule, nor apprehending aright the myſteries and truth of their ſaluation.

Of the seuerall Orders of Religious persons amongst the Turkes: and first of their Priests.

Cap. 24.

HAuing sufficiently vnfolded the Doctrine and Traditions of the Turkes Lawe, with the most part of the ceremonies and superstitious opinions: it is now requisit (before we conclude this Book of the summe of their Religion) that we say somwhat of their Priests and religious person: for hauing made often mention of some of them in sundrie places of this Treatise; it shalbe verie needfull that we shew vnto you, what and how manie kinds of Priests and religious Orders there are amongst them: and what difference and diuersitie there is betweene them.

There bee two sorts of Religious or Ecclesiasticall persons (if we may so terme them) amongst the Turks; namely their Priests: all which (by a generall name) they call *Talismanni*; and are litle or nothing differing from secular persons: and their Monkes or rather begging Friers, which being in the nature of Regular persons) are tied to certaine orders and superstitious rules and obseruances. Of each kind, there are diuers & sundry sorts, as hereafter shalbe particularly declared. Their *Talismanni* (or Priests) are married, hauing wiues and children, as other Turkes: and they goe clad after the manner of the secular sort. They are chosen by the People, and haue a certayne Fee or Stipend allowed them for theyr maintenaunce from the Emperour.

And

And if their charge of children be ſo great, that their ordinary allowance is not able to maintaine them: then they doe exerciſe ſome one Mechanicall trade or other (ſuch as befitteth men of a free eſtate and calling) eyther by teaching of ſome ſchoole, or by writing of Bookes (for Printing is not in vſe amongeſt them:) and ſome of them alſo vſe meaner crafts, as of Tailers, Shoomakers, or ſome ſuch manuary occupations. They haue not for the moſt part any great knowledge or learning; but they are held to be ſufficiently skilfull and learned, if they can reade the Alcoran or Muſaph. Which being at firſt written (as they ſay) in the Arabian tongue, they doe repute it a very ill deede to haue it tranſlated into the vulgar Turkiſh language. Such of them as haue the knowledge to make any interpretation of the Text, and to expound the meaning therof vnto the people are helde to be moſt profoundly learned, and are eſteemed as great doctours. For that ſuch kind of interpreting is the beſt manner of preaching which they haue amongeſt them. Theſe *Taliſmanni* are highly reuerenced and regarded of all men: Inſomuch, as if any Turke doe either ſtrike, or doe otherwiſe offer any outrage to any of them in his perſon, he is puniſhed with the loſſe of his hand for his offence: and if ſuch an offendour be a chriſtian, hee is ſure to be burned.

Of theſe Prieſts or *Taliſmanni*, there be diuers and ſundry ſortes: ſome of which are of higher dignitie and eſtimation than others, according to the difference & diuerſity of their places wherevnto they are called. For as in the chriſtian clergie (beſides the common and ordinary ſorts of Prieſtes and Miniſters attending on

ly vpon diuine seruice, and the mysteries of our religion:) there be also Bishoppes, Archbishops, and others, who are worthily admitted to haue publike gouernement and authoritie, both in the church and common wealth. So haue the Turkes likewise in their priesthoode sundry offices, functions, and degrees; some of which being onely and ordinarily attendant vpon the rites and ceremonies of their religion, are reuerenced only in regard of their calling & professiō: And others hauing publike authoritie and iurisdiction ouer all estates & persons, both in causes concerning their religion, & in matters of estate & ciuill gouernement, are more highly honored according to the dignitie of the place or office wherein they rule and command.

The office of the Muphti the chiefe or high priest of the Turkes.

The chiefest and most principall of their *Talismanni* is one whom they cal *Muphti* or *Mophti*, whose office & dignitie amongest the Turkes, is not much vnlike to that of the high Priests amongst the Iewes, and of the Popes in the church of Rome: their estimate and reckoning in their seuerall places being in a maner all one and alike: and ech of them hauing no lesse preheminence and authoritie than other ouer the people of his own peculiar sect & religion: howbeit this dignity goeth not by hereditary succession, as did the high priesthood of the Iews; but the *Muphti* is always elected by the *Ottoman* emperour himselfe, as were the Popes in times past by the Romane Emperours. And none is lightly preferred to the degree of *Muphti*, but such a one as is most profoundly studied, & well seene in the lawes and doctrine of MAHOMET, and is reputed also of a most holy & sincere life. In regard whereof, as he hath the hiest & supreame place of honour a-

boue

boue al the other Prieſts; ſo is he moſt highly reuerenced and honoured of al eſtates and perſons in the Turkiſh Empire. And the emperor himſelfe holdeth him in that reuerence, honor, & account that he doth none other of his ſubiects. For whenſoeuer the *Muphti* goeth abroad forth of his owne houſe (which he vſeth to do very ſeldom) his vſe & cuſtom is firſt of al to go & viſit the emperor: who (as ſoone as he ſeeth him comming to ſalute him, & to do him reuerence) preſently ariſeth out of his ſeat; and embracing him with great kindnes, entertaineth him very friendly and louingly: And cauſing him to ſit downe by him, he giueth him the honor of the Place. Beſides, in all matters of conſultation wherein the Emperour findeth anie great doubt or difficulty, be it touching the eſtate, either of their religion, warres, or ciuill pollicie, he will neuer reſolue nor determine of any thing abſolutely without the aduice and iudgement of the *Muphti*.

Next to the *Muphti* is the *Cadileſchier*, who being choſen alſo by the Emperour, may be compared in his degree and calling to thoſe whome the chriſtians call Patriarkes: or elſe to the Primates and Metropolitans of any kingdome. Of theſe there be three onely in the Turkiſh Empire; each of which hath a ſeuerall part of the empire allotted him to be vnder his command & iuriſdiction. For to one of them are appoynted the Turkiſh Prouinces in Europe: the ſecond hath thoſe in Natolia or Turquy once called Aſia the leſſer: and the third his authoritie is ouer Egypt, and other Prouinces in the Eaſt of the leſſer Aſia. Out of all which Prouinces whatſoeuer cauſes come to be determined by appeale or otherwiſe, they are brought to be decided

The office of the Cadileſchier among the Turkes.

decided before the Cadileschier of that same prouince whence they arise: notwithstanding that the abode of each of these Cadi leschiers be continually, or for the most part, at Constantinople, or else-where whereseuer the Emperour holdeth his court. The honor and reuerence done to these is litle lesse than to the *Mupti*, both for that they haue power and authoritie aswel ouer the people, as ouer the priests, and are reputed great Doctours, and deepely learned in the lawes and religion of MAHOMET.

The office of the Cadi amongest the Turkes.

Next in degree to the Cadileschieri are the Cadi, who are as Bishops or doctours in the Turkes Lawe: of these there is a wonderfull great number dispersed in euery prouince of the Turkish Empire: euery city, towne, & village hauing one Cadi at the least, for the teaching and instructing of the people in the laws and traditions of MAHOMET. Besides that they haue the power and authoritie of Iustices and Magistrates in their seuerall iurisdictions: and they are ordained for the execution of Iustice vnder the Cadileschieri, by whome they are elected, as shalbe else-where more at large declared. For al these three offices of the *Mupti*, Cadileschieri, and Cadi being instituted and ordayned, as well for the administration of ciuill Iustice and gouernement of the estate politike of the Turkes, as in matters of their lawe and religion: we shall heereafter haue occasion more aptly to discourse of their office and calling, and to discouer more fully the nature and power of them, when we come to intreate of the ciuill pollicie and gouernement of the Turkish state and Empire. In which respect wee haue in this place, onlie glaunced at them, to shewe that they bee Priestes,

which

which are placed in theſe high offices and dignities, rather than to manifeſt at full the nature and qualitie of their places. Wherefore wee will proceede from theſe ſuperiour offices of the Turkiſh Prieſthoode, to ſet downe in order the other degrees of the meaner ſort of Prieſts, vſed about the lawe and ceremonies of the Turkes.

Of the ofice of the Modecis or Gouernors of the Turkiſh hoſpitals.

The next degree of Prieſtes after the three former: and which is alſo of more eſtimate and honour than the ordinarie ſort of Prieſts, albeit farre inferiour to the former, are the Gouernours of their Hoſpitalles: whom they call *Modecis*, whoſe chiefeſt charge and duty conſiſteth onely in the gouernement and carefull ordering of their Hoſpitalles, in receiuing and diſpoſing the rents and reuenues of their particular houſes: & in ſeeing that all perſons mainteined within them, or repairing thither, haue their due allowance and neceſſaries miniſtred and diſtributed vnto them: and to ſee that euery man do perfourme and obſerue thoſe dueties which are requiſite, according to the order and cuſtomes preſcribed by the foundation of their Hoſpitalles.

Of the ordinary ſorts of Prieſts amongeſt the Turkes.

Now touching their ordinary and common ſort of Prieſts. Firſt they haue their *Meizin*, whoſe office is (as hath beene already touched) to goe vp into the top of their Turrets within their Moſches a little before the vſuall houres appoynted for publike prayers: and there by ſinging of Songs & Hymns to ſommon and call together the people vnto their prayers and accuſtomed ſeruice. Next to them are their Prieſtes, whome they call *Imam*: who do onely attend and are employed within their Temple about ſuch ceremo-

The Meizin, or Turkiſh Prieſt which calls the people to prayers.

nies as are there vſed before the people at the times of publike prayers. Then haue they others called *Antippi* whoſe Office is vpon their feſtiual dayes and ſome other times to get vp aloft vpon certain ſteps or ſtaires purpoſely prepared within their Temples: and there out of ſome chaire (as it were) out of a pulpit, openly to reade vnto the people out of their Alcoran or ſom other of their Bookes the chiefe points and principles of the Mahometan religion. And theſe are they (as wee haue ſaide elſe-where) that do in the end of their ſeruice ſhew forth, in the one hand a naked Cimitary, and in the other hand, a Launce; exhorting them for to vſe and exerciſe their vveapons againſt the Ennemies of their Religion. Beſides theſe *Antippi*, they haue other Prieſts whome they call *Sophi*: who are appoynted onely for the ſinging of Hymnes and Pſalmes after their manner within their Temple, at the times of publike prayers. They haue alſo another kind of Prieſts, whome the Turkes and Tartarians cal *Seiti*, or *Sithi*, but the Moores and Sarracens call them *Seriffi*, and though they be little or nothing attendant vpon the ceremonies or dueties of their religion: yet for that they are thought to deſcend directly from the line of MAHOMET their archprophet, they are therfore reputed for very holie men: and being reckoned in the number of their Priſts, are highly reuerenced of al Mahometiſts. Another ſort of Prieſts among them, are the *Chagi* or *Fagi*, who though they be of the Turkiſh Prieſthood, and not of any monaſticall or regular profeſsion, yet are in a manner as begging Friars, for that they liue altogether of almes like vnto the Friars Mendicants in the Papacie. Their Office is not onely

Imam are Turkiſh priſts hauing care of their ceremonies.

Antippi, are Turkiſh priſts that reade & interprete their Alcoran

Sophi, Turkiſh prieſts emploied in ſinging of Pſalmes at their times of prayers.

Seiti, prieſts deſcended of the liue of Mahomet.

Chagi or Fachi, prieſts of the Turkes liuing by almes.

onely to attend in their Moſches vppon their diuine ſeruice, but alſo to looke vnto the Reliques of their Saintes, of which the Turkes haue many and diuers, whom they do hold in moſt high reuerence, and are greatly eſteemed by them. Beſides, they are to attend vpon the corpſes of the dead, and to accompanie them at their funeralles. Both of theſe ſortes of prieſts the *Seiti* and the *Chagi*, are for the moſt part, a moſt wicked and deteſtable kinde of men. For being much and often called, or rather hired to teſtifie as witneſſes in matters before the Magiſtrate, they will for a Duckat take a thouſand falſe othes, eſpecially if it be againſt a Chriſtian; againſt whome to vſe periury or falſe witneſſe, they holde it no impietie, but rather a good and meritorious deede. And therefore the chriſtians (who are acquainted with their maners and conditions) doe ſeeke both by good wordes and giftes, to keepe and retaine them for their friendes, becauſe they wil not be drawen into danger and extremitie of the lawe by their malitious and villainous diſpoſition to the hazard both of their goodes and liues. Thus haue we laied open vnto you all the ſeuerall ſorts and orders of ſecular prieſts amongeſt the Turkes: nowe will we briefly ſhew you the diuerſitie of their profeſſed religious perſons, or begging Friars.

Of the ſundry Orders of religious profeſſed perſons, or begging Friers amongſt the Turkes.

Cap. 25.

THere be foure kindes of religious Orders amongeſt the Turkes: al which do ſeem to be in the nature of Monks or begging Friers, for that they tie themſelues to a regular kind of life differing from other men: notwithſtanding that the profeſsion of few or none of them is not rightly monaſtical nor religious, either in ſolitarineſſe, or in ſtrictneſſe, or auſtereneſſe of life, neyther do they ſhew any holineſſe or deuotion in any of their Orders or Profeſsions: but though they ſeeme to ſeuer themſelues from all other men vnder a colourable ſhew and apparance of religion: yet in very deede they are but as a company of vagabonds, or idle and paraſiticall perſons: who ſeeking by eaſe and a looſe loytring kind of life to get their liuings, doe inſinuate themſelues, and creepe into the mindes and affections of the ſuperſtitious Mahometiſts by fained ſhewes and pretences of deuotion: and ſo by the bounty and beneuolence of the ignorant & ſuperſtitious multitude, do maintaine both their eſtates,& the reputation of their licentious orders:abuſing the liberality of the people to the maintenance of their ſenſuality & lewd luſts,whervnto they are moſt filthily addicted. And thogh they be polluted with all kind

kinde of vncleane and vnnaturall luſts, and bee a moſt baſe and contemptible kinde of people: yet dooth the pretence and colour of their religious Orders, ſhield & protect them, yeedling them both tolleration & fauor amongſt the Turkes. But that you may more plainlye ſee what manner of people they be, we will diſcourſe of each of their Profeſsions and Orders ſeuerallye by themſelues, yet with aſmuch breuitie as may bee.

Of the *Giomailer*, a kinde of religious order among the Turkes, & of their habit manners, and Cuſtomes.

The firſt of thoſe foure profeſſed Orders of Religion, the Turkes call *Giomailer*. Theſe are a Sect altogether giuen and addicted to a voluptuous kinde of life, and doo ſeeme to repoſe their chiefeſt felicitie in the enioying of worldly pleaſures and delights: little or nothing differing from the old Sect of the Epicures amongſt the ancient Ethnicks. The moſt part of them which are profeſſed of this Order, are Gentlemen born and deſcended of noble blood: and they ſtand much both vpon the Nobilitie of their Birth, and the greatnes of their wealth and riches, as alſo vpon their learning and knowledge. They are (for the moſt part) men of a goodly ſtature, and of an excellent comelines and beautie of bodie. They are poſſeſſed with a ſingular delight & deſire of trauaile, giuing themſelues both to ſee diuers forreigne and ſtrange Countreyes, as alſo to learne the ſtudies, manners, and cuſtomes of all Nations: of the which, (to the intent they may the more fully diſcourſe and make report) whatſoeuer they doo ſee or heare in their Trauaile worthie of memorie and obſeruation, that doo they moſt diligently ſet downe & take note of. Their vpper garment is of a violet colour, which being wouen without anie ſeame, is faſtened cloſe to the necke: and is girt vnto them with a

girdle richly embrodered or otherwiſe trimmed wyth gold, hauing manie ſiluer belles hanging at the ſame, the which doo yeeld a moſt ſweet and pleaſant ſound; howbeit, ſome of them weare them faſtened to their knees, and not to their girdles. About their necks they doo weare a skin, either of ſome Lion, or Leopard, or of a Panther, with the legges and clawes therof hanging ouer their ſhoulders, or els faſtned vnto their backs by the eares. The haire of their heads they doo vſe to weare verie long, and hanging downe ouer their ſholders, wauing and curled: and they keepe it meruailous faire and beautifull; for in the Trimming thereof, they employ more paines and labour, than vpon anie other matter of what importaunce ſoeuer: and that it may ſhew and ſhine the more beautifull, they do vſe to trim it with a certaine glewe or oyntment, made of Roſen and certaine haires, ſuch as they vſe in the making of their water Chamblets. Commonly they doo carrie a Booke in their hands, written in the Perſian Tung, in which is contained pleaſaunt Songs and Sonnets of Loue, made in rymes and meeter. Their manner is to goe bare-headed, and with ſhooes made of ſmall cords or ropes. When manie of them doo meete together, there is a wonderfull ſweete Harmonie and Muſique made with the noyſe of their Bells. If they happen to meete with anie yong man of a beautiful & faire complexion, their manner is to fall into a Round, ioyning hands together, and ſo to incloſe him in betweene them (as it were in a Circle) endeuoring to delight & rauiſh him with their muſique; which they doo make ſo to agree with the ſound of their bels, that it cauſeth a moſt excellent and wonderful ſweet conſent of muſique, inſomuch

ſomuch: as the People (of all hands) come running & wondering at it. With this ſweet and melodious kind of muſique, they doo vſe to frequent & reſort to mens houſes, eſpecially of Artificers; who doo giue vnto euerie one of them that ſing, an *Aſper*. These *Giomailer* are wonderfully addicted to the loue both of women and of yong men: and they ſeeke by all meanes & deuices poſsible, to draw both the one and the other of them to the fulfilling of their leaud and beaſtly luſtes. For being thus giuen ouer altogither to their pleſures, they doo wander vp and downe throughout all Cities, Townes and Countreys where they liſt, ſeeking opportunitie to fulfill their ſenſuall and filthie appetites. They are termed generally by the Turkes, *The Religious Brethren of Loue*: but are indeed fitter to bee compared to ſwine and hogges; as beeing giuen ouer to ſenſualitie, voluptuouſnes and Epicuriſme, rather than to be reckoned in the number of men deuoted to holines or religion.

Of the *Calenderi*, a kind of religious order amongeſt the Turkes: and of their habite, manners, and cuſtomes.

The ſecond Order of religious Perſons amongeſt the Turkes, are called *Calenderi*: and are a Sect quyte contrarie to the former: for theſe doo profeſſe perpetuall Virginitie, and preciſe Continencie and Chaſtitie. They doo vſe certaine Temples peculier and proper to their Sect onely, (differing from the other *Moſches* of the Turkes) which they call *Tecchio*. And vpon the Gates of thoſe Temples, they haue theſe words written; *Caedan ormac, Dil Erſin Cuſciunge, Alcha checciur*: which is, *Whoſoeuer is diſpoſed to enter into our religion, he muſt conforme himſelfe to our order and maner of liuing: and muſt not in anie caſe, nor at anie time violate his vowe of perpetuall chaſtitie and Virginitie.*

Their

Their vpper Garment is a Gown fashioned like a sheet foure-square, which is made of woll and horse-haire wouen together. Commonly they weare not any hair on their heads, but keep them shauen, & couered with a kind of broad hat, such as the ancient Priests of *Greece* were wont to vse: which being made of horse-hayre, are vnshorne, not much vnlike our thrummed Hattes, but hauing the endes of the haires hanging downe from them the length of a span or more; and are of such stifnes, as they can hardly be bent any way. Vpon their eares, and about their neckes and armes, they vse to weare certaine yron Rings; and they haue also a hoale boared through the skin vnder their priuities, where they doo weare a Ring either of yron or of siluer, of three or foure pound weight: by means wherof (howsoeuer they be otherwise by nature addicted) all desire and opportunitie of luxuriousnes and incontinencie is taken from them; and so they do the more easily keep their chastitie, according to their profession. These also doo vse to goe wandring vp and downe the Countrey, reading vnto the people (out of certaine Books) Verses written in Ryme or Meeter by one *Nerzimi*; who (in former time) was a man of principal accompt and fame in their Sect and Profession: and (as they report) was put to death, hauing his skin flayed off his bodie, for writing and teaching certaine Points of Doctrine contrarie to the Law of MAHOMET: and (as some write) for acknowledging the Deitie and humanitie of Christ, and confessing him to be both God & Man. They doo obserue verie precisely and deuoutlye the Orders and Institutions of this *Nerzimi*: & they liue altogether vpon Almes. There haue been some Christians

Nerzimi, one of the order of the Turkish *Calenderi*: martyred for confessing the deitie of Christ.

Chriſtians, who haue ſeen & read part of thoſe Books written by the ſaid *Nerzimi*, and they ſay, that they do ſauor more of Chriſtianitie than of Mahometiſme; & that there are manie thinges comprehended in them, which both for excellencie of arte and cunning, and for elegancie of Rythmes and Verſe (according to the maner of that language) are verie commendable & praiſeworthie.

Of the *Darniſſes* or *Deruiſi*, a kind of religious Order amongſt the Turkes: and of their habit, manners, and cuſtomes.

A third Order of Religion amongſt the Turkes, is that of the *Deruiſi* or *Daruiſſes*; whoſe chiefeſt care and profeſsion is mirth and paſtime: as affecting and ſtudying nothing more, than how to ſpend their time, and paſſe away their dayes in merriment and ſolace. Their guiſe is, to goe clad or couered with two Sheeps skins dried in the Sunne; one of which hanging behinde at their backes, and the other before at their breaſts, and reaching downe to their knees, are faſtened together about their neckes. Other apparell they weare not anie but goe altogether naked: and (becauſe they loue not to haue anie haire ſeene vpon anie part of their bodies) they vſe to ſhaue themſelues often, and all ouer. They carrie in their hands a Club full of knots, and of a reaſonable bignes: & vpon their heads they weare a kind of hat of two ſpannes long. They haue hoales boared in their eares, wherein they hang rings ſet with rich & precious Stones. Throughout all parts of the Turks Dominions, they haue Monaſteries or Houſes wherein they dwell, & doo vſe great Hoſpitalitie to all Trauellers and Paſſengers. In the Summer ſeaſon they ſeek their liuing by begging: al which time they ſpend not anie thing at home in Houſe-keeping. When they do aske the almes of any perſon, they do it in theſe termes;

Sciaimer Daneſchme, that is: *Giue vs our Almes for the loue of that worthy man Hali: who being the ſonne in law of Mahomet, was alwaies the formoſt man in Battel, amongſt our Predeceſſors, profeſſing the Mahometan Faith and Religion.* They doe celebrate the memorie of another alſo, whom they haue in great reuerence and eſtimation: and they call him *Scidibattal*, whoſe Sepulcher they doe much glory and boaſt of in Natolia or Turkie: And they ſay that he was the firſt that conquered a great part of the Turkiſh Empire by his proweſſe and force of Armes. There is a Monaſterie adioyning to that Sepulcher, in the which do liue aboue 500. of that ſect and order. And euerie yeare thither do aſſemble out of diuers nations aboue 8000. of theſe *Daruiſſes*: where they doe hold a conuocation or Synode: and for ſeuen whole dayes together do ſpende the time onely in the recreating of themſelues with great pleaſure and delight. Their chiefe gouernor or Generall (as they terme him) they call *Aſſambaba*: that is, *The father of all fathers*: There are amongſt them very many young men of greater learning and iudgemēt then the reſidue, who being clothed in certaine white garments hanging downe to their knees, doe euery one of them ſeuerally repeate ſome notable and worthie Hiſtorie, in their generall aſſembly before the whole companie. All which Hiſtories they doe regiſter downe, and collect together in one Booke: ſetting to each Hiſtorie the name of the partie that repeated it. This booke doe they preſent to their *Aſſambaba*: And in thoſe Hiſtories for the moſt part are contayned ſuch ſtrange and admirable things, as themſelues haue ſeene and obſer-

Hali the ſonne in law of *Mahomet* & *Scidibattal*, two Patrons highly honored of the Daruiſſes.

obſerued in the courſe and time of their Trauell and Pilgrimages made throughout ſeuerall Counties. During their abode in that place, vpon the Frydaie (which is with them a great Feſtiuall Holy day) they doo repayre into a greene Meadowe, not farre diſtant from their Monaſterie, and there they doo Feaſte together, hauing a notable banquet or feaſt, with varietie of daynties purpoſelie prouided for them: In the which the *Aſſambaba* firſt taketh his place in the middeſt, and next to him doo ſit the moſt learned of thoſe young men which are clothed in white, and ſo the reſidue in order. When they haue dyned, the gouernour ariſing vpon his knees, and all the companie doing the like with him; they doo (after their manner) vſe a ſolemne Prayer, wherein they doo call vpon God: Which prayer being ended, all of them with a loude and high voice doe crie all at once, *Alacabull Eilege:* that is, *O God let this our prayer be acceptable vnto thee.* Then commeth to the Gouernour, certaine young men called *Cuccegler*, who doe vſe to carrie alwayes about with them in a Skinne, the powder of a certaine hearbe beaten very ſmall; the vertue whereof is ſuch, that it will procure mirth and gladneſſe in anie man, as if hee were drunken with excellent good Wine: This hearbe in their language they call *Aſſerai.* Out of this Skinne, firſt the Gouernour, and then euery man in order each after other, taketh a part of that powder and eateth it; which done, they cauſe certain hiſtories to be read out of the book which was preſented to their gouernour.

Aſſerai, the name of an herbe vſed by the Turks: and the vertue thereof.

After this, they depart from thence into another place neere their Monaſterie, where is prepared for them a huge fire, hauing as much wood as a hundreth beaſtes or more can well carrie. About this fire they dance in a round hand in hand altogether, ſinging ſongs in praiſe of their Sect and Order. Their Daunce being ended, euerie man taketh a ſharpe poynted knife, wherewyth they doo raze and cut the skinne either of their armes, legges, thighes, or breaſts, engrauing vpon them the formes and pictures either of boughes, leaues, or flowers, or of a hart, or ſome ſuch like figures, as if they were cutting & imprinting the ſame in wood. In the dooing whereof they doo vtter this ſpeach; *This I cut for the loue of ſuch a woman.* When they haue thus done they ſet thē downe by the fire, & drying their wounds with the warm aſhes, they bathe them with their own vryne (which they haue prouided readie before hand) and then couer them with cotton or bombaſt wet and moiſtened with the ſame; wherewith as ſoone as their wounds are wel and throughly dried, they are perfectly ſound and cured. Vpon the laſt day of their feaſting, (hauing taken their leaue of their Gouernour) they depart thence in Troopes or Squadrons (after the manner of armed Souldiers) with their Banners diſplaid & Drummes ſounding before them: and ſo doo they returne euerie one to their owne Dwelling or Monaſterie, crauing the almes of all perſons, and in all places, whereſoeuer they paſſe in their iourney.

Of the *Torlacchi*, a religious order of the Turkes, and of their habite, manners, and cuſtomes.

The fourth and laſt religious Order of the Turkes, are thoſe whom they cal *Torlacchi*; who vſing the like habit with the *Daruiſſes*, are clothed likewiſe in ſheepskins, hauing all the other parts of their bodie naked.

How-

Howbeit they vſe not any kinde of hats, or couering on their heades: but being cloſe ſhauen doe goe bare-headed both winter and ſummer: and againſt the inconuenience and violence of the colde, they doe vſe to annoint their heades with oyle. They haue a cuſtom alſo to burne their Temples with olde clowtes and ragges, to the intent they may preuent the falling of the rheume into their eies, to the endangering of their ſight. Their life is altogether brutiſh, and little differing from wilde beaſtes, being not vnlike to the moſt miſerable and wretched ſorte of Beggars amongeſt vs. They are altogether vnlearned, and without a-skill, knowvledge, or experience in anie Arte or or myſterie: and being vtterly deuoyde of vertue and all goodneſſe. they haue no meanes nor courſe to liue by, but onely by begging. They go vp and downe the townes and villages of the Turkiſh empire, daily and hourely haunting and viſiting the Tauernes, Victualling houſes, the common Baths, and ſuch like places, taking euery where, and in all places occaſion and opportunitie how to fill their bellies at the charge of others. Many times alſo they doe wander in troopes and companies in the countrie, frequenting deſart and ſolitary places: where if they happen to meete with any hauing clothes or money in their purſes, theſe fellowes being naked, poore and needie, wil ſoone lighten and diſpoyle them of the ſame. As they go vp and down the towns, villages, and hamlets, if they chance to come in place or cõpany with any ſimple women, they profeſſe themſelues to be cunning and skilfull in Palmeſtry and telling fortunes: & whileſt in looking vpon their hands, they do promiſe to foretell what

ſhal afterwards betide and happen vnto them; they do in the meane time ſearch for their purſes with a purpoſe to picke or cut thē, by that means, either robbing, or els coſining & deceiuing them of their mony: Not much vnlike that kinde of people which with vs are cōmonly knowen by the name of Egyptians. With theſe their cunning & ſhifting deuiſes, they doe often get of fooliſh women, & ſuch other ſimple & ignorant perſons both bread, egges, cheeſe, & other victuals; enabling themſelues by theſe meanes to the practiſing of new and greater villanies. Somtimes they will leade about with them ſome olde man of a great age, whom they will worſhip & adore, as if he were endued with ſome diuine holines & ſanctitie, and as one ſent from heauen; vſing the fained and diſſembled holyneſſe of this ſuppoſed Saint, for the furthering and aduancing of their wicked fraude and coſinage: For when they come into any village, & happen to approach neere anie houſe wherin they ſuppoſe any to dwel that is rich and wealthy, they cauſe this old man ſodainly to bend down his body, whilſt thēſelues in the mean time ſtāding about him with great ſhew of humility & deuotion, do in great admiratiō obſerue his geſture & ſpeeches. Then the old Foxe framing his countenance to a kinde of auſteritie and ſadnes, doth faine great deuotion and holines, yet vſing very few words; but when he doth ſpeake, his ſpeeches are full of darkenes and obſcurity, pretending great grauity, and tending in ſhew to the reuelation of great ſecrets & diuine myſteries: Somtimes hee lifteth vp ſodainly his eies and hands vnto heauen, faining himſelf to be in a trance or extaſie, as one rauiſhed in ſpirit, & rapt (as it were) out of himſelf into ſome heauenly contemplation: And

then wil he vſe great & glorious ſpeeches, but ſomewhat more plain & open, & not ſo obſcure as the former. After which turning himſelf about to thoſe that ſtand neere him (whom he ſeemeth then to take as his diſciples & followers) he ſaith vnto them: *O my Sons, conuey me ſpeedily from this place, for when as euen now I did caſt vp my eies vnto the heauens, I foũd by diuine reuelation, that ther is a great plague ordained for this village, & that a moſt cruel & fearful deſtruction doth hang ouer the heads of the inhabitants.* His diſciples hauing heard him vtter theſe words (like a company of falſe knaues that are cunning in al kinde of deceit & miſchiefe) doe craftily intreat him with great earneſtnes to pray vnto God in their behalf, that it would pleaſe his diuine maieſtie to remoue & turne away both frõ that place and people, the plague imminent vpon thẽ, & to haue mercy & cõpaſsion on them. This old coſining cõpanion ſeeming to be won by their intreaty & perſwaſion ſeemeth nothing difficult in condiſcending to their requeſts, but with ſinguler ſhewes of harty zeal & deuotion, maketh as if he did pray vnto God for their fafety & preſeruation, by which cunning & deceitful practiſes, the ſimple & fooliſh inhabitants are ſoone & eaſily induced to beſtow their almes & charity, with great bounty & liberality vpon theſe lewd & ſhifting mates whom they repute for great prophets, that at their departure, they go away loden with the rewards that are giuen & beſtowed vpon them. Thus do they go wãdring & raging vp & down in al places, making good cheare, & recreating themſelues at other mens coſts & charges, taking great pleaſure to ieſt & ſcoff at the fooliſh ſimplicity of the ignorant multitude whom they haue

haue ſo abuſed and couſoned with their iugling tricks and deuiſes. Theſe *Torlacchi* do vſe at their meales, to eate of the ſame hearb which the *Daruiſſes* do eate of, to the intent they may be the more merry and pleſant at their meat. Their maner is to ſleepe vpon the bare ground: being as voyde of ſhame, as they are bare and naked of apparell. They feare not, like bruite and ſauage beaſts, to commit any kinde of filthineſſe, not onely each with other, and amongſt themſelues without any reſpect or difference: but ſometimes alſo with bruite and vnreaſonable creatures. And yet notwithſtanding theſe their lewd and abhominable villanies and brutiſh cuſtomes: they will not ſpare to brag and boaſt of their order and profeſsion as if it were moſt holy and religious. And the Turkes likewiſe, for the moſt part do repute theſe *Torlacchi* ſo much the more holy and religious, by how much the more they are addicted and inclined to their brutiſh wickedneſſe.

Of the villainous diſpoſition of theſe *Torlacchi*, there is extant a ſtrange & memorable example, happening in the time of *Baiazeth* the ſecond, Emperour of the Turkes: one of their Order comming to craue the almes and deuotion of the Sultan as he was riding abroade, ſodainely from vnder his garment drewe a ſword, wherewith he aſſaulted the Emperor, with full purpoſe to haue murthred him; but by reaſon that the horſe (whereon *Baiazeth* rode) was terrified and ſtarted backe, the blowe fell ſhort, and the Emperour eſcaped without hurt, howbeit that the horſe was wounded with the ſtroke. Whereupon one of the Baſſaes then in preſence with the Sultan (named *Schender*) with an yron Mace (which the Turkes call *Buſgodan*) ſtriking

Baiazeth the ſecond emperour of the Turks in danger to haue bin murdred by one of the *Torlacchi*.

ſtriking the Villain vpon the head, beat out his brains, and ſo ſlew him dead on the the place. By reaſon of this deſperate attempt, & for that the whole Order of theſe *Torlacchi* was generally giuen to murthers, robberies, and ſuch like hainous and deteſted villanies; *Baiazeth* cauſed all of them to be baniſhed out of his Empire & Dominions. Inſomuch, as their order was at that time welneere extinguiſhed and deſtroyed; had not *Selim* the Firſt (the Son of that *Baiazeth*) granted them afterwards leaue and libertie to retourne: Ordaining, that from thenceforth they ſhuld be puniſhed for their wicked and miſchieuous miſdeeds, according as the qualitie of their offences ſhuld require. *Marin Barletius* (in his Hiſtorie of the life of *Scanderbeg*) writeth, that it was the order of the *Daruiſſes* that were thus exiled by *Baiazeth*, for their manifold and wicked miſdeeds: but the euident teſtimonies of other hiſtories (which haue recorded this Accident, and doo ſeeme to haue bin wel acquainted with the eſtate and affaires of the Turks in that age) and the wicked manners of theſe *Torlacchi*, (addicted to all kindes of miſchiefe and villanie, contrarie to the Order of the *Darniſſes*, whoſe chiefe profeſsion is their pleaſure) doo ſhew apparantly, that it was the Order of the *Torlacchi* that was thus exiled: although that afterwards it was againe reuiued and recontinued. By meanes whereof, both the practiſe and memorie of their wicked and beaſtly manners, and of their prophane and irriligious cuſtomes, is (at this day) ſtill nouriſhed and maintained; which (otherwiſe) had been either quite forgotten, or els worthely ſuppreſſed and extinguiſhed.

The Order of the *Torlacchi* baniſhed by *Baiazeth* the Second, and reſtored by *Selim* the firſt.

Thus are we come to a Concluſion of this Booke: wherein wee haue laid open vnto you (with aſmuch breuitie as may be) the whole ſumme and ſubſtance of the Turkes Religion, out of the true Grounds & Principles of their Lawe: with a Relation of their moſt notable Ceremonies, Traditions, and Opinions; and of their diuers Orders of their Prieſts and Religious Perſons. By the Diſcouerie wherof (if it be lawful to compare their Sect with the Profeſsion of Chriſtianitie) you may ſee as great & euident difference betweene them, as there is betweene light and darknes, and betweene the glorious brightnes of the Sunne, and the obſcure darknes of the Night. For like as the pleaſant and ſweete hearbs and fruits ſet and planted by the arte and induſtrie of man in fruteful gardens & orchyards, are of a farre more delicate taſte and ſauour, than the wylde weedes and hearbs of the fields, growing at randon on the barren Rockes, Mountaines and Deſerts: ſo the Chriſtian religion is of a moſt excellent and diuine nature, and full of heauenly comfort and conſolation to al thoſe that know God aright according to his word; and it leadeth them the true way to endles and perfect felicitie: whereas the Mahometiſts (following the vanitie of fond and fantaſticall illuſions (little differing from the impiety & infidelitie of the Ethnicks) doo erre and wander in the Labyrinth of ſtraunge ſuperſtitions. In the which, whileſt they ſeeke after an imaginarie felicitie, they doo plunge themſelues into the depth of all blaſphemie & idolatrie: wherein ſticing faſt, (as Flies entangled in a Spiders web) they doo miſerably periſh in the blindnes of their hearts, and ſo make ſhipwracke both of their ſoules and bodies. Notwith-

withſtanding, howſoeuer their Religion be erroneous and abhominable: and though God himſelfe haue it in hatred and deteſtation (as being oppoſite to his truth, and derogating from the maieſtie of his Deitie): yet hath God ſuffered theſe reprobates to preuaile againſt the Chriſtians, becauſe they haue not walked in the right way and truth of his religion: nor with that ſinceritie, reuerence and due obedience, as becommeth the Profeſſors of Chriſtian pietie. For the crie of their ſins hauing pierced the Heauens, hath brought downe vpon them a moſt heauie vengeance; and hath drawne the ſword of theſe Miſcreants againſt them, & againſt the places of their Habitation; as a iuſt plague for all their vnthankfulnes, ſecuritie and negligence. Whereof we haue at this day too too lamentable a proofe & experience by the proſperous ſucceſſe which that People hath had in their Conqueſts gotten vppon manye great Kingdomes, Nations, and Prouinces of Chriſtendome. The manner of whoſe ruine and miſerable ſubuerſion, ſhalbe ere long repreſented vnto you in our Hiſtorie of the Ottoman Kings and Emperours.

FINIS.

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